Loe heere a Beauty, in her Morn, who shakes
Day from her Hayre, and whose Perfection makes
The Sun amazd a Heavn on Earth to view,
So much can Birth, and Education doe

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The Second Part

OF

Youths Behaviour,

OR

Decency in *Converſation* Amongſt Women:

Containing Excellent Directions for the Education of young Ladies, Gentlewomen, and other Perſons, and Rules of Advice how at the firſt to deport themſelves, and afterwards govern the Affairs of a Family.

By the ſame Hand that tranſlated the laſt Volume of *Cauſſin*'s *Holy Court.*

Whereunto is added a Collection of Select Proverbs and wiſe Sentences out of ſeverall Languages, uſefull in Diſcourſe and the government of Life, many of them never in Print in any Language. By the ſame Author.

Together with ſeverall Letters profitable and delightfull according to the Nature of the Subject.

Prov. 31. 29. *Many Daughters have done vertuouſly but thou exceldeſt them all.*

Prov. 12. 4. *A vertuous Woman is the Crown of her Husband.*

London, Printed for *W. Lee*, and are to be ſould at the *Turks-head* in *Fleetſtreet* over againſt *Fetter*-Lane. 1664.

TO THE

True Mirrour of her Sex,

the truly Honourable

Mrs *ELLINOR PARGITER*,

AND

To the moſt accompliſhed

with all reall Perfections

Mrs *ELIZABETH WASHINGTON*

her only Daughter, and Heireſs to the truly Honourable *Laurence Waſhington* Eſquire, lately deceaſed, *&c.*

Madam:

IN the beginning of Times, there was an Equality of Condition amongſt All, It was Vertue which afterwards made the Diſtinction, and gave the Preheminence, which as it did reflect a generous luſter upon Poſterity, ſo this luſter by the Acceſs, and Degrees of Knowledg was wonderfully improved by Education.

It is every Day diſputed amongſt the Profeſſors of Philoſophy, Whether the ſeed of Morall Vertues be lodged in our Hearts by Nature, *or not; which*

although it be granted to be true, yet it cannot be denied but Education doth awaken and quicken them into growth, and fruitfullneſs: It is that which doth give an addition to them, and doth render them as uſefull as they are beautifull. It being the Conſtant Method, and the Buſineſs of Art, and Knowledge to profit and to perfect Nature.

And indeed without Education, there is ſuch a winter, and a Sloth of Ignorance upon our underſtandings, and ſuch an extravagance in our Practiſe, that either, little, or Nothing doth ſpring up, or the Production is ſo unſeaſonable, that it runs into ſuch wild Seeds of Errour, and Licentiouſneſs, that raunting Falſhood will put on the Face of Truth, Impudence will paſs for good Manners, and the fowleſt deformities for the greateſt Beauties. Education is that Noble, and unwavering Light which abundantly doth comfort and confirm us in the way of Honour, and doth faithfully admoniſh, and direct us when we are out of it.

And although the Experience, and the Practiſe of it doth Crown old Age with

with Happineſs, yet it is Youth that muſt be ſeaſoned with the Principles of Knowledge. Youth as it is more tender, ſo it is more tractable and more apt to recieve, and to retain Inſtructions. But it is the Infelicity of the beſt Natures to be ſooneſt wrought upon, and the female Sex being of a more delicate Conſtitution than the Maſculine, is expoſed to greater Dangers of Temptation; for by how much the Complexion is the purer, by ſo much it is more ſubject to be ſtained; And, indeed, in moſt Beauties there is a ſecret Flattery by which they do tempt themſelves, and whiles they deſire to be commended, they do begin to be ſeduced.

Madam: Theſe Conſiderations, and ſome others like unto them, have prevailed upon me to undertake this Treatiſe of the Education of young Gentlewomen which I hope will prove as profitable as I have found it difficult; for although there are extant in Greek, and other languages, many excellent Books concerning the Inſtitution of Youth, yet I never have read any that have preciſely treated of the Education of Gentlewomen. I

here moſt humbly prefer it to your Acceptance, and protection, and to the growing Honour of her Fathers Houſe, your moſt accompliſhed Daughters, not that ſhe needeth any Precepts, having ſo Incomparable an Example as your ſelf, but that making it her buſineſs to imitate you, others may prefer it to be their Happineſs to imitate Her, and ſo by the Community of Practiſe, and the Benefit of Inſtructions, ſome Credit may peradventure arrive to theſe rude Indeavours of Him who is,

Feb. 10th 66[3]/4.

Madam,

Your moſt humble and

moſt devoted Servant,

Robert Codrington.

An Advertiſement of the Bookſeller to the Reader.

SOme years ſince I printed a Book intituled Youths Behaviour, and having found what ſatisfaction it gave unto the Readers by the many Impreſſions that was ſold thereof, I was again, and again encouraged by ſome Eminent Perſonages to make an Addition to it concerning the *Education of young Gentlewomen*, which induced me to acquaint my ſelf with a Gentleman of Knowledge, and Learning, to whom I gave certain Heads in relation to the whole Subject, who did take the pains to draw them up into ſo many Chapters, which I here preſent to the publick view, to be either annexed to the former Book of Youths Behaviour, or to be ſould alone by it ſelf.

I preſume the Work will be acceptable; and the rather, becauſe it is a Subject (although very neceſſary) yet rarely treated on. I have alwayes uſed my utmoſt Indeavours to pleaſe my Readers, *as may appear by the liſt of the many Books I have prined, the Names whereof I have inſerted at the End of this Book.* And to leave nothing unattempted that might

might convay Profit and Delight unto young Gentlewomen, I have for their ſakes alſo in an Alphabetical Order the moſt remarkeable Proverbs uſed almoſt in all Nations; One Proverb is caſually omitted, which by reaſon of the diſtance and Delayes of the Author, and the Charges of the Preſs doth properly ſeem to challenge a place at the End of this Advertiſement, and it is,

Far fetcht and dear bought, is fit for Ladies.

I could not contain this Second Part of *Youths Behaviour* in leſs compaſs than nineteen Sheets of Paper; ſo that both Parts do make a compleat Work, by which both Sexes may be ſo well accompliſhed in their Behaviour and Carriage, that nothing will be wanting to any ingenious Apprehenſion.

The Price of both together is two ſhillings; if you buy them by themſelves, the one is ſix pence, and the other eighteen pence.

The

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Added now this Year 1663.

OF the first entrance of a Youth in the University.

Three Alphabetical Tables: The first explaining the Titles of Books written upon all Arts and Sciences.

The second, of short sayings in Latine and English, with some few Mottoes: the like also in French, to encourage youth, and others, to improve their understanding in discourse and reading.

Also the brief Table at the end of that Treatise of Youths Behaviour, *for the explanation of the hard words in the Book, which is much enlarged throughout the whole Book; being but a part before.*

Imprimatur,

G. STRADLING,
S. T. P. Reverendiſſimo in Chriſt. Pat. D. Gilb. Archiep. Cant. à Sac. Domeſtic.

Ex Æd. Lambeth.
Nov. 12. 1663.

THE EDUCATION OF YOUNG LADIES AND Gentlewomen.

Chap. I.

Of the Ordering and the Education of young Ladies and Gentlewomen from the seventh year of their Age unto the twelfth, and so, to the sixteenth, &c.

GReat was the Errour of *Francis* Duke of *Britany*, who declared himself to be the more inamoured with *Isabella* Daughter of *Scotland*, because he understood she was altoge-

ther unexperienced in the knowledge of good Literature, alledging that a young Lady (being to be married) was learned enough, if she could but put a difference betwixt the shirt and Doublet of her Husband. This indeed was a weak conceit, for they who would not have young Ladies indued with letters, do deserve to have what they so much fear, and prepostrously do ground their suspitions, on those Reasons, which ought to afford them the greatest Security.

Their Reading.

It is the help of Learning that fortifies the best Inclinations, and they who are perswaded that the reading of Books is but a School to learn to do evil with more dexterity, may do better to believe that young Gentlewomen do thereby find a greater means to correct, than to corrupt themselves.

In the Education therefore of young Gentlewomen, the chiefest care is to lay a good foundation, by giving them in their minority such generous Incouragements, as may promise to their Parents much happiness when they shall arrive to the full growth of understanding.

And the best way to improve their understandings is to bring them up to the

the Knowledge of Letters; For young Ladies when they have arrived to ſome knowledge by reading, afford great pleaſure in their Converſation to others, and receive no leſs when they are alone by themſelves; for Reading aſſiſteth Converſation, and is abſolutely neceſſary to make the Spirit acceptable and gratefull; for as in Reading they do gather and find, almoſt on all occaſions, a fit ſubject for diſcourſe, ſo by converſation they find a happy and eaſie method to deliver themſelves with Ornament, and to joyn plenty to facility: And without this Education, Converſation is an intolerable Tyrant; for we cannot without torment intertain any Diſcourſe with thoſe Gentlewomen, who if they be of the Countrey, can adminiſter no other Diſcourſe unto you, but of their Ducks, or their Geeſe; or if they be of the City, can talk of nothing, unleſs it be of their Whisks, or their Gorgets, or thoſe Attires that are moſt in faſhion.

And becauſe Education exceedeth Nature, for by Nature we have a *Being* only, but by Education a *Well-being*; A great care is to be uſed by the Parents, as ſoon as the Infant is able to go, or to ſpeak, concerning the forming Their Exerciſe.

of her Mind, and the well-ordering of the Body: we will ſpeak firſt of the Body.

To preſerve the Body in health (when Phyſick is not requiſite, and Phyſick in ſuch tender conſtitutions is but ſeldom to be uſed) ſome moderate Exerciſe is required, as walking in the fields, if the ſeaſon be dry and fair, or if the weather be not ſo kind, ſome Recreation that reflects on motion within the doors. The Faculty of Dancing in a young Lady is very commendable, but ſo, as not to make it the moſt remarkable in her properties,

For where Dancing is the beſt,
Beſhrew me I ſuſpect the reſt.

The curious do here give precepts not to lie too long in bed, by dulling the Spirits with too much ſleep, nor yet to repair too late to reſt, by decaying them with too little. There are Cautions alſo preſcribed for young Ladies for their ſitting, and ſtooping, and for the carrying of young children in their armes to preſerve the Body upright, and in a ſtrait poſture. Remedies alſo to prevent infirmities incident to the Bodies of young people, and to rectifie exubecances, and defects by Nature, which becauſe

becauſe they properly belong to the practical care of the Phyſician and Chirurgion, we ſhall leave theſe Conſiderations unto them, and paſſe from the well ordering of the Body to the forming of the Mind.

I have already made mention, that Reading of Books doth conduce much to the Improvement of the underſtandings of young Gentlewomen; now great care is to be taken to provide them with ſuch Books as may enrich their knowledge, and to teach them what to love, what to fear, and deſire. In the firſt place they are to read Books of Piety, which may inflame their hearts with the love of God; and in this all the faculties of their Memory, Imagination, and of their Reaſon are continually to be exerciſed; it cannot be imagined how much this Impreſſion prevaileth even to the conquering of Nature it ſelf, for this will preſerve their ſouls from the contagion and corruption of the world; the better to effect which, their Governeſſes, who have the care of them, muſt uſe their utmoſt diligence to keep unviolated the two Gates of their Souls, that is, their Ears, and their Eyes, and eſpecially to keep them from converſing with thoſe

What Books they are to read.

perſons who delight in wanton and looſe diſcourſes, it being a far eaſier task to ſurprize the Ear, than the Eye; for in the peruſal of good Books, the Eye cannot erre, but idle diſcourſes do pleaſantly and privately inſinuate themſelves into the Ear, and do carry a bad Air with them that doth infect the Soul.

It may here be queſtioned, Whether the reading of Romances may be permitted to young Ladies, of which divers men ſpeak diverſly according to the variety of their fancies; but the moſt received opinion is, that ſuch Romances that are of a ſerious, generous, and of a noble Subject, are not only to be permitted, but to be preferred to their obſervance; and I am ready to jump into this opinion with them, for I know a young Lady in this City of *London*, who reading in *Caſſandra* of the Love betwixt *Orondates* and *Statyra* the Daughter of *Darius*, and of the croſſe Events, that, up to a wonder, did attend it, was ſo delighted with the Story, that it left an honourable, and a gallant Impreſſion upon her Spirits; not that ſhe was in love with *Orondates* (though repreſented to be a Princely perſonage) but with the magnanimity of his noble

Patience,

Patience, and with his incomparable Conſtancy, and Courage that did render him ſo remarkable. And young Gentlewomen, I would to God, that you had all ſuch accompliſhed perſons for your Husbands, as *Orondates* is there expreſſed to be.

To entertain young Gentlewomen in their hours of Recreation, we ſhall further commend unto them,* *Gods Revenge againſt Murther*; And, *The Arcadia of Sir* Philip Sydney; *Artemidorus* his *Interpretation of Dreams.* And for the Buſineſs of their Devotion, there is an excellent Book entituled D. *Taylors Holy Living and Dying: The Duty of Man*, in which the Duty to God and Man are both comprehended.

* The grounds of all the thirty Hiſtories are true, as appears in the laſt Epiſtle before the Book.

Having thus made an Eſſay of the Education of young Gentlewomen, as to their Reading, we will now proceed to their Working, which conſiſts in ſeveral particulars, as True-Stitch, Sattin ſtitch, Queen-ſtitch, Rock-work, Froſt-work, Moſſe-work, and a hundred more of the like curioſity, which being altogether the Exerciſe and Subjects of the Needle, and not of the Pen, we will leave them in their performances to the Eye and Care of their Governeſſe or her Subſtitute, and proceed to

Their Needle working.

inſtruct you what their Inſtructreſſe her ſelf, or their Governeſſe ought to be.

Their Governeſſes.

The perſons to guard and inſtruct young Gentlewomen, ſhould be Gentlewomen well born themſelves, of a civil and a ſweet pleaſing converſation; they ſhould not in their teaching proceed againſt their Schollars in any rough or ſevere manner, but inſtruct them ſweetly, mildly, and cheerfully; they ſhould not ſtrike them, nor ſtartle them with any loud importunity of Reproof, which breedeth in tender Conſtitutions, a fear and a hatred of that which they ſhould love, and takes away their courage and delight in learning. The precept of the Apoſtle to Parents, *Col.* 3. may be well applied unto them, *Parents provoke not your children to wrath, leaſt they be diſcouraged.*

Undoubtedly there is ſomething ſervile in Rigour and Reſtraint, which looks another way, and is an Enemy to Ingenuity and Honour; Taunts are for Fools, and Blows for Beaſts that underſtand not Reaſon, and Reaſon being the Beauty of Action, is to be accompanied always with cheerfulneſs, and an allowed liberty.

Many Inſtances may be given of the evil

evil conſequences which attend unadviſed and paſſionate Governours in Schools, whether Male, or Female. I do read that in the dayes of Queen *Elizabeth* a great part of the Schollars did run away from *Eaton*-School, by reaſon of the great Severity of the Schoolmaſter, which gave occaſion to Mr *Aſcham*, by the Incouragement of ſome great Perſonages, to write that excellent Book concerning the Education of Youth.

Some years ſince a Governeſs of a School in the County of *Northampton*, being falſly and ſpitefully poſſeſſed by two of her Schollars, of ſome evil carriage of another of their fellows, without any examining of the accuſation whether it were true or falſe, did give the innocent Maid ſuch violent correction, that ſhe grew diſtracted on it.

The like lately happened in *Surrey*, where a young Maid lying longer in Bed than ſhe was accuſtomed, and complaining of a great pain in her head, was ſo cruelly intreated by her Governeſs, that ſhe ſent up a luſty Maid unto her, to overcome the violence of one pain, by the ſmart of another; and this was performed with ſo much Inſolence and Tyranny, that on the next day

day the poor young Gentlewoman died. This was not long ſince done, and it is ſtill ſo freſh in memory, that her Parents and Friends do no ſooner hear her Name mentioned, but they ſeaſon the freſhneſs of their griefs with the ſalt of a Tear.

And in this reſpect, the Severity and Imperiouſneſs of ſome Mothers is much to be condemned, who as Queen *Margaret* of *France* maketh mention in her Memorials of her own Mother, do look upon them with ſo awfull a countenance, that they are glad (though innocent) to ſteal away from them for fear they have done ſomething that might offend them. They never look upon their Children, nor ſpeak unto them but with Authority, as if they were Tyrants over them, rather than Mothers, not caring ſo much for their Childrens love, as that they may be feared, reverenced and adored. And for this cauſe many of them do keep their Children ſparingly, and in want, and are ever threatning them with ſome ſmall pittance of portion that they will leave them when they die. And this ſevere way of Deportment (too frequent in *England* amongſt many mothers) is to diſtruſt their own proper, natural Authority,

Parents ſhould not be too rough with their children.

thority, by getting unto themſelves an Artificial one, and to cauſe them to grow in contempt with their own Children, which is clean contrary to that which they pretend.

It is therefore the Judgment of a Perſon eminent for his Learning and his Wiſdom, That Parents ſhould receive their Children, as ſoon as they be capable, unto their Society, and admit them into their Councels, and to the Communication of their Deſigns, yea and conſent to their honeſt Recreations, and their Paſtimes, that reverend Degree of Age, by which they are diſtinguiſhed, and that becoming Authority, with which God and Nature hath indued them, being alwayes reſerved.

How they are to be dealed with when faulty.

Now if it ſo comes to paſſe that young Gentlewomen in the hours of their Imployment, do fail in the performance of their tasks, they are ſo diſcreetly to be dealt withall, as not to be inforced to have recourſe to lies, and falſe Excuſes to ſave themſelves from the Rigour of Puniſhment; but they are to be uſed freely and liberally, with ſweet and mild perſwaſions which ingender in their hearts the affections of Honour, and of ſhame; the one where-

of

of is as a Spur to Good, and the other as the Rein of a Bridle to check, and to withdraw them from Evil. And it is farther to be obſerved, that what cannot be effected with Reaſon, Wiſdom and Diligence, ſhall never be done by force, or if it be done, it will be but to little purpoſe. I knew therefore a Tutour of eminent worth in the Univerſity of *Oxford*, who if he found his Pupill intractable, he would forbear all violent courſes, and return him to his Parents from whence he received him to learn him ſome other Arts, and another courſe of life, ſince Learning was ſo averſe unto him.

But whiles we here ſpeak of uſing young Gentlewomen in their minority with tenderneſs and love, let no man think that we give the leaſt approbation to any looſe or flattering Indulgence to defend them in their ſloth or vanity; for Youth (as the Wiſe man ſaith) muſt be held in with Diſcipline and Obedience.

Now ſince that Education conſiſteth moſt in Inſtructions; Inſtruction is gained three wayes, the one by Precept, the ſecond by Conference, and the third by Example. Now Examples are by the Living and by the Dead; by the

Examples to profit by.

the Living in their way of Diſcourſe, and Commerce with them; and this is the moſt ready way of all, for it teacheth with moſt eaſe, and moſt delight: To teach by Precepts is a long way, becauſe it is a painfull thing to underſtand well, to retain well, to practiſe well: But Diſcourſe and Imitation do teach above any Precept, and do invite with more ardour, and do promiſe to our ſelves that Excellence which we learn to imitate; The Spirits and Manners of young Gentlewomen are apt to conforme themſelves to the Diſpoſitions of thoſe perſons with whom they commonly do converſe. Imitation.

The other way of profiting by Example is taken from the Dead; and this Commerce with the Dead is by Books; the Gentlewomen who know how to make uſe of them, will receive thereby as much aſſiſtance, as Delight; for the company of good Books will diſcharge them of the burden of tedious idleneſs, and withdraw their minds from fond Imaginations.

And this indeed to ſome Diſpoſitions will appear a more gratefull way, than that of Commerce or Converſation; for there are many young Gentlewomen

women of ſo innate a Modeſty, that untill they be very well acquainted do not deſire a familiarity with any, be their Diſcourſes never ſo attractive, or their parts ſo excellent; now a Book is alwayes a ready and a faithfull Companion.

The Governeſs who is to teach, if ſhe finds her young Schollar addicted to reading, is to ask her, what ſhe thinks of ſuch a Book, or ſuch a Book; or if ſhe finds her more addicted to company and converſation, ſhe is to demand of her, what ſhe thinks of ſuch a Gentlewoman, or ſuch a Gentleman, whoſe Example ſhe conceives to be attractive, and whoſe Virtues to be a Guide and a Guard unto her: And when ſhe hath delivered her mind, the Governeſs is to deſire her to give a Reaſon for her ſaying, which will make her young Schollars more carefull of what they ſpeak. And to give them better Incouragement therein, the Miſtreſs or Governeſs is not to neglect what anſwer they do make, but to commend it, and applaud, at leaſt their good Eſſay and Indeavour. And this as a way, which if more uſed, would be more profitable, then at the firſt notion can be imagined; for (as my

Probation

Latine

Latine Authour ſaith) it is no bald Inſtruction.

That which is moſt to be deſired in young Gentlewomen, is good Manners, in which both Soul and Body have a part; The great buſineſs is to hinder the growth of evil manners, and to ingraft the Good: There can be no time too ſoon to obſtruct the Birth of thoſe corruptions which are growing even upon the pureſt Natures without a diligent circumſpection. Good Manners.

The firſt to be condemned, is the ſpeaking of an Untruth, eſpecially, the ſtanding in it, being ſpoken; this is a Vice belonging rather to ſlaves than to free born perſons, and it is the Argument of a licentious, and of a fearfull mind. What evil things to be abandoned.

The ſecond may be ranked rather amongſt the number of Infirmities, than Vices, and it is an Over-modeſty, when young Maids do ſeek to hide themſelves from the obſervation of thoſe, who peradventure have taken the pains on purpoſe to come to ſee them; or when they hold down their heads, and cannot indure the leaſt Reproof without ſome manifeſt alteration of their countenance: Nature indeed bears a great ſway in this, but it muſt

must be corrected with Education and Diſcretion.

The third is Obſtinacy, which is a ſullen fault indeed, and not to be excuſed, for it is not only unprofitable, but ugly and ſordid; and in this let a young Maid be never flattered.

The fourth is Sloth, by which ſhe becomes not only burdenſom to others, but to her ſelf, by which ſhe contracts diſeaſes, and becomes heavy and dull both in Mind and Body.

What good to be imbraced.

The Seeds of Vertues and good Manners (as the moral Philoſophers affirm) are naturally in every Man and Woman, but good Education will make them bring forth and multiply: The

The Fear of God.

firſt that is to be improved is, the Fear of God, to ſerve him at the leaſt every Morning and every Evening, to tremble under his Infinite and Incomprehenſible Majeſty, to know him in all his Attributes, and to be conformable to the Diſcipline of the Church.

The ſecond Virtue is Ingenuity, Candour, and Integrity, and an honeſt, and an honourable Mind in the meer conſideration of Virtue it ſelf.

The third is Modeſty, and a ready Accommodation to all kind of approved perſons; and in Schools the good Com-

Company of young Gentlewomen, and their mutual Converſation with one another, doth produce a ſweet kind of Affability.

The fourth is a reverend Eſteem of their Parents, whoſe bleſſing on their knees they are to crave every Morning and every Evening, and whoſe roughest and hardeſt commands they are to obey, and mildly to endure the pettiſh Infirmities of their old Age, and to lend them their Aſſiſtance, if neceſſity ſhall require, and not to do any thing without their advice and approbation.

And thus much concerning the Ordering, and the Education of young Gentlewomen, which being the foundation of all their Future Happineſs, I have inſiſted ſomething longer on it, than I promiſed.

Chap. II.

Concerning their Ornaments and Apparel.

Auguſtus Cæſar beholding his Daughter *Julia* too curiouſly dreſſed, viewed her a long time without ſpeaking one word unto her, ſignifying his diſcontentment by his ſilence; on the

next day perceiving her more modeſtly attired, he ſaid unto her with a ſmiling countenance, *This Habit doth better ſuit with the Daughter of* Auguſtus. The Reply of the Princeſs was no leſs conſiderable than was the Caution, and the Advertiſement of the Emperor. *The day before* (ſaid ſhe) *I was dreſſed for my Huſband, but to day for my Father.*

Surely, as the wiſer ſort are not to be offended, that women be conſtrained to pleaſe many, to keep but One; ſo, we muſt confeſs, that if they dreſs and attire themſelves but to One, there cannot many be diſpleaſed at it; but certain it is, that in whatſoever ſort young Gentlewomen be apparelled, they can hardly pleaſe all ſorts of Perſons, but either the young or the old will find ſomething to carp at. Habits as well as Words ſhould be conformable to the Times. We ſee that men every day do adorn their Seelings, they guild their Swords, they cover their Cloaths with gold Lace; and why ſhould they forbid any new or coſtly Dreſſes unto young Ladies, when their purpoſes are not evil; why ſhould that be denied to them which they permit in all other things. St. *Jerome* is not of this Stoical Humour, who writing to

Gauden-

Gaudentius concerning the Attires of young *Patula*, doth ſeem to excuſe the innocent curioſity of many young Ladies, who do cloath themſelves according to the Decency of their Condition: *Their Sex* (ſaith he) *is curious in their Ornaments, and naturally they are addicted to ſumptuous Apparel, inſomuch that you ſhall ſee many moſt chaſt and virtuous Women, who yet attire themſelves with elaborate Artificiouſneſs, for no other end at all, than for their own particular liking, by I know not what complacence, and innocent ſatisfaction.* And this Inclination of theirs is ſo natural to them, that there have been ſome Women, who dying have cauſed their Ornaments to be laid in their Coffins, to carry that along with them into the other world, which they ſo dearly loved in this.

But is it not a moſt ſhameſull thing to ſee that men in this Age are more addicted to theſe ſuperfluities than women: What need I mention *Hortenſius* the *Roman* Orator, who ſpent half the day in beholding and dreſſing himſelf, inſtead of ſtudying his Oration. Do not we live in an Age wherein men make profeſſion of this vicious Curioſity, more than ever? Do they not equal, if not exceed, the pride of *Ma-*

naxagorai, who took ſuch pains to play the ſpruce Gallant, till at laſt they called him, Madam, at every word. Theſe Ribbands of Affectation, and new, and ſtrange Dreſſings adde nothing unto Beauty; when all is done that can be laid on the Face, or on the Back, they have nothing which you find not in Shops, they glory in a thing that is none of their own. He that ſhall mark them well, ſhall perceive that they are but walking Pictures, and that they deceive the Eyes, like thoſe guilded Images of old, which are eaten with worms without, and are nothing but rottenneſs within. And thus much for the pride of men, who have farre leſſe excuſe for their Vanity than women.

And ſurely, if the inconſiderate women, who wholly addict themſelves unto Pride, and make it their buſineſs from Morning unto Night to be extravagant, did but know what precious time they do lay forth in dedicating the firſt hours of the day to Pride and Folly, in criſping and curling their locks, in uſing new waſhes, and laying new complexion on their Cheeks, committing Idolatry on themſelves by the flattering Reflexion of a Glaſs, in compoſing

ſing an adulterate Countenance to ſeduce the Fancy of their Beholders, and to delude them as well of their Reaſon, as of their ſtrength, by their laſcivious Allurements: Did they conſider how they ſpend the Afternoon in needleſs Viſits, immodeſt Objects, and light preſentments, in running to Interludes, and other Recreations, which bring nothing but Repentance with them, they would turn to another Reſolution; they would change themſelves, and their Children ſhould be ſo brought up, as that their Infancy ſhould be ſeaſoned with Principles of Piety; for there is nothing that makes more vain or wavering than the want of a ſolid and well-grounded Education, which as it is the office of Parents to provide, ſo it is their Duty to ſuffer no temporal reſpects to decline them from it.

That Lady is to be commended, who never eyed her Garment, but ſhe watered it with a Tear, remembring what Neceſſity the ambitious Thoughts of her Grandmother *Eve* had brought her to. Nevertheleſs young Ladies have in all Ages, a kind of liberty allowed to them in their Apparel; and what is ridiculous in another, appears to be decent and commendable in them.

Juſtin reporteth that all things in *Alcibiades* were laudable; we may affirm the ſame of young Gentlewomen, there is a kind of Priviledge in Youth for the wearing of thoſe Jewels and Diamonds, which Nature, (who doth nothing in vain) hath provided: And whatſoever the Stoicks may whiſper to the contrary, the uſe of Apparel is to dignifie the wearer, and adde more beauty to the Creature, provided that the Apparel be not above the Degree of her that weareth it, nor doth exceed the Arithmetick of her Revenues. It was unto the Matrons that St. *Peter* left that Divine Precept, which indeed may very well ſerve for the unmarried. *Array your ſelves in comely apparel with ſhamefaſtneſs, and modeſty, not with imbroidered hair, or gold, or pearls, or coſtly Apparel; but as becometh women that profeſſe the fear of God: for even after this manner in time paſt did the holy women who truſted in God attire themſelves.* Indeed choicer Ornaments can no Lady have to adorn her, nor is there any faſhion that will better become her.

Much may be argued againſt Delicacy of Apparel. Soft Cloathes introduce ſoft minds. The ſervants of this world ſeek Honour, Delight and Plea-

Pleaſure in their Attire; but the true Servants of Chriſt will be ſure to be cloathed with the Garments of Innocence.

I find alſo in the Scripture that outlandiſh faſhions are reproved, as in the firſt of *Zephany*, where the Lord threatens to *viſit the Princes, and the Kings Children, and all ſuch that are cloathed with ſtrange Apparel.*

But whiles in the lines foregoing, I have given ſome allowance or liberty to young Gentlewomen in their Habits; for it is impoſſible there ſhould be Youth without ſome vanity, yet I know not how to excuſe the vain Cuſtom now ſo much in faſhion, to deform the face with black Spots, under a pretence to make it appear more beautifull: It is a Riddle as well in Nature as in Reaſon, that a Blemiſh ſhould appear a Grace, and that a Deformity ſhould adde unto a Beauty; I have ſeen a face ſo ſpotted with half Moons and Stars, that my young Lady might not only ſeem a ſtranger to others, but to her ſelf alſo. There is a native modeſty in the gallantry of Attire, as there is in the Geſture, and which doth more fully become, and would more abſolutely accompliſh a young Lady, than to co-

ver the face with Love-ſpots, as if ſhe would keep her ſelf from the ſight of her own Vanity. To attemper this Frenzy, I hold no Receit more ſovereign than to enter into a ſerious Meditation of our own Frailty: How is it that we diſeſteem our ſouls, preferring the fleſh above them. A great abſurdity it is, and ridiculous, for the Miſtreſs to play the Handmaid, and for the Handmaid to act the Miſtreſs, for a pure beauty to be beholding to a pitifull black ſpot to commend it. There can be neither Decency or Order, where the Family is managed ſo perverſly. Long trains do ſweep away long Acres; A forraign Tire-woman muſt have a conſtant penſion to put the Love-beſpotted Idol of the Face into a more diſfigured faſhion. Is it not pity that women ſhould darken their Beauties with ſuch vails of pieced and patched Deformity. Certainly that Lady doth lay a great blemiſh on her better part, who ties her ſelf to that formality, that ſhe dares not put off the leaſt ſpot that ſhe wears in her face, leaſt ſhe ſhould loſe the vain opinion of being compleat: The Age labours of this diſeaſe, where the eye becomes a Determiner of our worth by the outward habit which we wear:

wear: It reflects not of what is in us, but what is on us; you will ſay, She is not to be accounted a Court Viſitant, who reſtrains her ſelf either in her choice of Delicacy, or in the Variety of Habit. What then! What! Shall a vicious and an effeminate Age deprave us of our Judgment, or a corrupt time deprive us of our Reaſon? No, for Ladies may be confident that they have more abſolute perfections within them, than to be blemiſhed with theſe imperfections which too frequently they bear about them: Let Modeſty cloath them, and let it be their chief Honour to make Civility their Director; this will more incomparably grace them than any phantaſtical Attire whatſoever, which though it begetteth Admiration, it endeth with Deriſion. I have read that the Moon beholding the gliſtering Robe of the Sun, would needs have a Gown of the ſame cloath of Gold made for her; but the Tailor more wiſe and more honeſt than commonly Tailors are, told her, It was impoſſible, for ſhe was ſo full of Change, he ſhould never fit her.

CHAP.

Chap. III.

Of the Hours and Times of Recreation and Pleasure assigned to young Ladies and Gentlewomen.

PLeasure is a quality that is not greatly ambitious; It is accounted rich enough of it self without the addition of any thing to the reputation of it.

The chief thing to be considered is, How young Gentlewomen should carry and govern themselves in their pleasures which wisdom will teach them; And the chief Rule of Wisdom is to reject and condemn all pleasures that be vicious, and to receive those that are lawfull, but yet with Rule and Moderation: And this consisteth in three particulars.

The Rules for Recreation.

First, That it be without the Offence, Scandal, Damage, or Prejudice of their Associates, or any others.

Secondly, That it be without any prejudice to themselves, their health, their reputation, their leisures, or their Functions.

Thirdly, That it be with Moderation. A sad thing it is when we make plea-

pleaſures our Buſineſs, and do inthrall our ſelves unto them; for Pleaſure ſhould be but an Acceſſary, a Recreation for the Time, that we may more chearfully return to our labour; as ſleep which ſtrengthneth the Body, doth give us the ability with more ſtrength and vigour to follow our Imploiments: Young Ladies are to uſe it, but not to enjoy it; for this Moderation and Rule in pleaſures is an excellent and profitable thing according to the Laws of God, of Nature and of Reaſon. The exceſs of Pleaſure ſoftneth and weakneth the vigour both of Soul and Body; It beſotteth the beſt Complexions; it doth baniſh and chaſe away the principal Virtues; and though we call it Pleaſure, it will almoſt in a moment degenerate into that which is clean contrary to it, which is ſorrow and repentance.

The Recreations moſt proper unto Ladies are three, Muſick, Limning and Dancing. Of Dancing I have made mention already. And although the *Romans* had no very good opinion of it, as may appear by *Saluſt* ſpeaking of the Lady *Sempronia*, *Saltabat melius quam honeſtam decuit*, ſhe danced better than became an honeſt Lady; yet the civili-

ty

ty of these times doth confess that it is a generous and a becoming property; neither is there any better way to put the Body into a gracefull Posture. Musick is no doubt an excellent quality; some of the ancient Philosophers have held, that Souls were made of Harmony, such an operation hath Musick that it hath struck Civility and candour into the most barbarous minds, and without this quality, a Lady can hardly be said to be absolutely accomplished.

Musick.

Limning also is undoubtedly an excellent Recreation; and though there be many Artists that are admirable in it, and who do make a profession of it, yet it is a Recreation in which many noble Gentlemen beyond the Seas do exercise themselves, and many accomplished Ladies both beyond the Seas and in this Nation, do not only delight in it, but merit a singular applause for a rare dexterity in it.

Limning.

To these Recreations of Ladies, there are some who do adde the fourth, which is going to Stage-playes, in which I leave young Gentlewomen (if they have the consent of their Governesses) to make use of their own liberty, as they please; for though the Stage-playes amongst the precisier sort do

Stage-playes.

do ſuffer much in their Reputation, and are by divers accounted worſe than vanity, yet moſt certain it is, that by a wiſe uſe, and a right application of many ſuch things that we may there hear and ſee, we may meet with many excellent Precepts, for Inſtruction, and ſundry great Examples for Caution, and divers notable paſſages, which (as I have ſaid) being well applied, as what may not be perverted, will confer no ſmall profit to the judicious Hearers. And it is not unworthy of your Obſervation to conſider, that the Reformer of the *Engliſh* Church, the moſt incomparable *Edward* the ſixth, did ſo much approve of Stage-playes, that he appointed one who was a Courtier of a delicate Fancy to be the chief Diſpoſer of the Playes, who by his Office was to take care to have them ſet forth in a ſumptuous manner, as it became the preſence of the King, before whom they were acted; which Office to this day retains the Name of *The Maſter of the Revels.* And Queen *Elizabeth* of bleſſed memory, was pleaſed to term theſe Playes, *The harmleſs Spenders of Time*, and conferred large Exhibitions on ſuch as then were moſt remarkable both for writing and acting;

ing; neither did she hold it any derogation to her Royal Person to give often Countenance to their Indeavours, the better to encourage them in their proceedings.

But if the moderate use and Recourse which Gentlewomen make to Playes be to be excused, certainly the daily frequenting them is as much to be condemned. I have heard often of a Gentlewoman, when I was a young man, who in her health being accustomed every day to see one Play or other, was at the last struck with a grievous sickness, even unto death, during which time being exhorted by several Divines, who were sent for her to call upon God, she would not give the least ear unto them, but continuing in her raving fits, she perpetually did cry out, *O Jeronimo, Jeronimo, me thinks I see thee brave Jeronimo*; neither could she be withdrawn from this extravagancy by all the perswasions of the Divines, but fixing her eyes intentively, as if she had seen *Jeronimo* acted, she died. This may serve for a Caution, but enough, if peradventure not too much of this subject.

CHAP.

Chap. IV.

Of the Behaviour of young Ladies and Gentlewomen.

Zeuxis being to paint a perfect Beauty, proposed to himself five of the most accomplished Ladies in all *Greece*, to take from every one of them those Charmes and Representations, which he conceived to be most powerfull: but to frame the Modell of a Woman, whose Behaviour should be such as to please in all Companies, he had need of greater assistance; all that Nature affords, or Morality teacheth is too little for this End. In this Subject the faireſt Ornaments are most necessary, and an Aggregation of all the best Qualities that can be desired, since they do all terminate and end in Conversation as in their Center.

What necessary in Behaviour

To say then what seemeth to me to be at the first most necessary, I could content my self to wish in young Gentlewomen those three perfections which *Socrates* desired in his Disciples, *Discretion*, *Silence*, and *Modesty*; I would not have them think that I purpose to take away from them the use of Speech in

in the ſtead of Ruling it, I ſhould not do well to go about to frame a Converſation of dumb perſons, but to make a powerfull warre againſt all Noiſe and Clamour, a moſt dangerous Enemy in Humane Society; Silence gives I know not what grace to Speech it ſelf, and there is nothing truer, than as *Reſts* in Muſick, ſo pauſes in Diſcourſe being well uſed, do make that more plainly appear, which is the beſt of all and the ſweeteſt in it.

Behaviour belongeth both to the Body and the Soul, and Society is the Comfort of the Living, Life without it is a kind of Death; no hour can be ſo tedious which Converſation and Diſcourſe cannot paſs over with delight. What a Deſart is the World without Society and Behaviour? Gentlewomen who would be obſerved for their behaviour, ought to beware whom they elect into the number of their Companions, for the World will be apt to judge of them according to the Company they do keep. *Auguſtus Caeſar* diſcerned the Inclinations of his two Daughters *Livia* and *Julia*, by the Diſpoſition of thoſe who profeſſed Courtſhip to them, for Ladies of Honour and of Eminence came to attend upon

Choice of Company.

upon *Livia*, and those who were more licentious on his Daughter *Julia*. *Young Virgins* (saith *Plutarch*) *above all things are to consort with those whose lives were never tainted with any suspicion of Incontinence, and whose tongues were never stained with any immodest Language.* Many Questions are oftentimes asked them by those that profess love unto them, which are not to be answered but by silence.

Rules for Good Behaviour.

To enter into discourse with strangers doth argue Lightness and Indiscretion: if I might advise, their Carriage in this Nature should not be too loose, nor too precise. The simpring Countenances, and such kind of Antick Gestures, are more suitable to the Condition of Chamber-maids, than Gentlewomen. Resolution and Modesty attended with Mildness do carry a constant and a sweet Correspondency.

A Caution in Presents

It is too often seen that young Gentlewomen by Gifts are courted to interchange, and to return the Courtesie; Rings indeed and Ribbands are but Trifles, but believe me, they are not Trifles that are aimed at in such Exchanges: let them therefore be counselled that they neither give nor receive any thing that afterwards may procure

A Caution for writing of Letters.

their ſhame, nor write any thing to any that profeſs Love unto them, that may afterwards be a witneſs againſt them, nor give the leaſt advantage to any that under the pretence of Love do endeavour to enſnare them. Although their innocent credulity be as far from the conceit of Evil, as the wild heats of their lovers are from the thought of any Good, yet ſuch Intercourſes of Friendſhip are not to be admitted, leſt by too much Familiarity an Entry be opened which may procure their Deſtruction. And above all they are not to entertain any Parly with any that are deſpicable in their Conditions, ſuch as are Servants to their own Parents or Kindred, or any other of ſuch a ſordid Relation, for by this means, to my knowledge, many a beautifull Gentlewoman, and as high in their Fortunes as they were Honourable in their Birth, have ſtooped to ſo low a Contract, that forgetfull of themſelves by the preſent Importunities of their over-blown Deſires, and the ungovernance of Youth, they have become a perpetuall Torment of Shame and Poverty to themſelves, and a lamentable Spectacle of Sorrow and Reproach unto the Families from whence they

Not to entertain any familiarity with Servingmen.

they were derived. It is dangerous therefore (as I have said) to admit of any such Persons of an inferiour Rank into a Parly with them. Virginity is an inclosed Garden, it should not admit of the least Violation, the very Report may cast a blemish on it.

It was the Experience of an old Souldier, that the Fort doth hold out the longest, which doth conceive it self to be the least secure, when indeed it is the most secure that can be. It is the greatest weakness for a Lady to presume on her own Strength; the readiest way to betray her self to Danger is to be negligent of Danger, and to invite it by being careless of it.

Not to be too severe

How subject they are to fall into Temptation, especially when they are left to be their own Guardians, daily Experience doth sufficiently discover: and they oftentimes have proved the weakest, who have been most confident of their own Strength, and were resolved to contemn or to deny all that should court them, and in their publick meeting have made it their choicest merriment to give Love the affront, and to discourse of Affection with an Imperious Contempt, to laugh their amorous Suitors out of Counte-

Too much confidence dangerous

nance. But what hath been the event that hath attended their insulting spirits, they have sported so long with Love till they have fallen in Love in earnest; a moment hath made them of Soveraigns, Captives, by inslaving them to that passion deservedly, which at the first they entertained so disdainfully. Presumption is a daring sin, and alwayes brings forth an untimely Birth.

The way to prevent this is in the behaviour, to give not the least Occasion to the Tempter that shall endeavour to insnare them, nor to give way to the weakness of their own Desires. How excellent had many Ladies been, and how impregnable had been their Chastities, if they had not been possessed with such a dangerous Security, when they let open their Windows to betray themselves, when they leave their Chamber to walk, and on purpose; to be seen in publick, when they throw off their Vail of Circumspection to give attention to a vain wanton Story; when they consort with youth and bloud, and make them their chiefest Counsellors; then, and never till then, the Infection begins to be dispersed, when thus the Sick, and the Sound are permitted to come

Not too much to affect to be seen in publick.

come together; let not therefore young Gentlewomen, ſuch eſpecially who are in the firſt Flower of their Youth and Beauty, hazard their liberty by tempting their Chaſtity. *Apelles* found fault with *Protogenes* that his hands were alwayes on the Board, and ſuch licentious Amoriſts as theſe will be watching alwayes an opportunity to fall a Board, and there eſpecially where they have the leaſt to do. It is almoſt impoſſible for any Lady to come off fair from ſuch foul fingers, the greater Care therefore, and the greater Circumſpection ought to be uſed.

Too much privacy in ſome caſes dangerous

Young Gentlewomen are to have a great Care to keep themſelves from all Privacy, and Retiredneſs, unleſs it were with Good Books and Duties of Devotion; *Diogenes* when he found a young man walking alone, he demanded of Him what he was doing, he returned Anſwer that He was diſcourſing with Himſelf, *Take Heed,* (ſaid he) *that thou converſe not with thine Enemy.* And not much unlike to this was the Report of a young Girl, who was ſo loſt in love, that it was truly ſaid of Her, She minded her work leaſt when ſhe ſate down to it and eyed her Sampler.

Though ſome in their Emblems have repreſented Women by a Snail, becauſe the Snail doth alwayes carry Her Houſe about Her, as it ought to be the property of a good Houſe-keeper, yet a Vertuous and diſcreet Gentlewoman by her Reſort unto publick places, may conſer no leſs Benefit to ſuch as ſee her Behaviour, than ſhe doth profit to her Family over whom ſhe is an Overſeer; for many of them in publick places have been obſerved to expreſs ſuch a well-becoming Garb, that every Action hath deſerved the applauſe and Imitation of all that were in her Company, her Conceits were many, and tempered without lightneſs, her Jeſts innocent, and ſeaſonable, without the leaſt Capriciouſneſs, Her Diſcourſe free without niceneſs, her whole Carriage delightfull, and flowing with a ſeeming careleſneſs; when the Indiſcretion of others did make uſe of an Ocean of words but hardly of one Drop of Reaſon, they ſpeak much but expreſs little; they give too much, and too looſe Reins to Liberty, making pleaſure their Vocation, as if they were created for no other end, than to dedicate the firſt fruits of the Morning to their Looking-glaſs, and the Remainder of it

The true character of a true Gentlewoman.

The vanity of ſome Ladies.

it to the Exchange. The Artificiall Colour is no ſooner laid on their Faces, but the Play-Bills for that Day muſt be brought unto her by her Penſioner whom ſhe keeps in Conſtant Pay for that Purpoſe; Her Eye views it, and reviews it, and out of her Female Judgement, ſhe makes choice of one which ſhe is reſolved to ſee, purpoſely to be ſeen; being come, much ſhe obſerves not in it, only ſhe deſires to be obſerved at it, to be obſerved in one of the Boxes of the Play-houſe, where ſhe is no ſooner ſate, but her Behaviour is ſuch that you would believe, ſhe was a Bee in a Box ſhe makes ſuch a Buzzing, and a ruſtling in it; but if they take not up the afternoon at the Play-houſe, then this Lady or that Lady is to be ſeen, or which is worſe, ſuch a Lord, and much of this proceeds from the evil Education of her Youth. The End of one of theſe Gentlewomen was not long ſince very Remarkable, when in her laſt Conflict with Nature, being earneſtly perſwaded to commend her Soul to God, and to make her Salvation ſure, ſhe anſwered, *She had made it as ſure as Law could make it*, and ſo ſhe departed this World.

That Behaviour in all perſons is

That Behaviour is best which is farthest off from Affectation.

most to be approved which is farthest off from Affectation. Young People are to know that Apes in the Wilderneſſe are catched by Imitation; if Gentlewomen would not be taken with Indiſcretion they muſt do nothing ſervilely; there is nothing that detracteth more from true Gentility. It is Diſcretion only that appropriates to every Degree a peculiar Diſtinction; many things there are which very handſomely will become the Miſtreſſe, which will ſhow very ugly or very ridiculouſly in her Maid, but in no Degree will that Behaviour ſeem comely which is brought in by Affectation, whether it be in City, Court, or Countrey.

I know many Gentlewomen who endeavouring to cover ſome ſmall Infirmity, do lean ſo much on the other ſide of it, that they render it far more unſightly than it was before. You ſhall obſerve One to attempt to ſimper with her lips, that ſhe may the better cover the Deformity, or the Greatneſs of her Teeth; Another contracts with her Tailor to wear her Gown in ſuch a manner, or ſuch a careleſs looſeneſs to hide from the Eye what ſhe would not have obſerved in her Body; Another doth lay an azure Com-

Affectation ridiculous and dangerous

Complexion on her Veins, or doth imbolster her decayed Brests to purchase her a Sweet-heart. But what an Affectation is this to gain a popular Estimation, when the Body is not a whit the straiter, nor the taller, nor the Tooth, nor the Hand will continue long the whiter.

Many there are both young and old, both Male, and Female, who have suffered much in their Reputation, because too much addicted to this Disease of Affectation. *Sempronia* though young, and continent, yet she was accounted light by reason of her affected Gesture and Habit; And *Pompey* sirnamed the Great by reason of the Glory of his Atchievments, yet he was esteemed to be vain, because he would alwayes scratch his head with one Finger. Whersoever we turn our Eyes either in the Street, or on Books, we shall find Subject enough to entertain us with Variety of Phantasticall, and Affected Humors; but Vertue admits of no such Affectation in her Gesture, or her Habit, which is proper, and not enforced, native, and not apishly introduced. Therefore Gentlewomen, seeing nothing more befits you than what is your own, Be your own Creatures,

Vertue admits of no Affectation.

tures, and Despise all Formalities whatsoever. Resort not to the Temple to take a Pattern of any new Fashion, Modesty blusheth at all servile Imitation, what you see in another that doth become her, may peradventure become none at all, or at least none so well as her self, for you find oftentimes by your own Experience, that what takes in one Complexion doth displease in another. The Ass in *Æsops* Fable seeing the Spaniel to leap and fawn on his Master, thought it would become him also to do the like, which he adventuring to put in practice, was soundly beaten for his labour.

It is very easie to distinguish betwixt an enforced and an unaffected Behaviour, the first Blush will discover the One from the Other. We shall observe those who are tied to Affectation, to look with a starched Countenance, and to set themselves in any posture which they think may Confer a Phantastick Grace on their Behaviour, and this they will perform so punctually, as if they had entred a Ceremonious, and a solemn Contract, with their Eye, Face, Hand, Foot, and every part, to hold constantly such a Dimen-

sion

sion to beget in the Beholder a more setled Admiration; whereas those who are of a free, generous, and Genuine Disposition, do abhor to tie their Affections to such a servile Restraint. The Discreet Gentlewoman whose Honour is the freedome of her Behaviour, and whose Praise is to be Exemplar to others in Goodness, will so attire, express, and behave themselves, that neither too much Curiosity can taxe them with Pride, nor too much Neglect (in what is requisite to adorn themselves) can upbraid them with Sordidness. And thus much concerning Behaviour.

Generosity abhorreth Affectation.

Chap. V.

Of Beauty.

THere is nothing that doth more set forth Behaviour, than Beauty, it therefore doth render it self most fitly to be treated of in this place.

They who do adore, or contemn Beauty, do ascribe too much or too little to the Image of God; it is undoubtedly one of the rarest Gifts which Heaven hath afforded unto Earth: according

The Excellence of Beauty.

ding to the Opinion of *Plato*, It is a humane Splendor, lovely in its own Nature, and which hath the Force to raviſh the Spirit with the Eyes.

Beauty of the Body and Beauty of the Mind.

The Judgement which we frame and collect to our ſelves of the Beauty of the Spirit, becauſe it is lodged in a handſome Body, is not often, much amiſs, and if it fall out to be otherwiſe, we then ſay that Nature hath told a Lie in ſuch or ſuch a Perſon, the Nobleneſs of her Spirit being not anſwerable to the handſomeneſs of her Body.

This worthy Quality is worthy of Reſpect whereſoever there be eyes, or Reaſon; it hath no Enemies but the Blind and unſenſible, all the World yeelding Homage to thoſe to whom Nature hath given the preheminence over others.

Now if the Beautifull do ſometimes ſuffer themſelves to be vanquiſhed, this reflects not on the ſtrength and power of their Beauty, but on the weakneſs of their Spirit. A place is no leſs impregnable becauſe he makes a ſurrender of it who ought to have defended it, the Fault is in the Captain, and not in the Citadell. And as Kings do laugh at the Complements of their Courtiers, becauſe they obſerve they

they do uſe them more for private Intereſt, than to teſtifie their Duty or Affection; ſo ſhould young Ladies laugh at the ſervices of thoſe Gallants, becauſe with all their Courtſhip, and Submiſſions, they do but ſeek their own pleaſure in it, and the ruine of thoſe young Gentlewomen who do liſten to them.

Therefore thoſe Ladies who imagine that the Number of their Servants do adde ſomething to their Beauty, and thereby ſeem to take much ſatisfaction in their ſubmiſſions and ſervices, do give a great advantage to their Enemies, and ſhow they may be won at an eaſie rate, whileſt there needs no more for them to become Maſters of their Deſires, than Praiſes, and Reſpects. Rules for the Beautifull.

Some there are who make it a Scruple to praiſe Beauty, becauſe it ſo ſoon doth paſs away; it is a Flower, they ſay, which fadeth ſo ſoon, as it is blown, a Flower which the Wind doth ſhake, the Sun doth wither, the Rain doth waſh, a Flower that is ſo delicate, that without touching, or having any Enemies, in a moment it finds its ruine in its own feebleneſs. Beauty a Flower.

But the faireſt of Women may find an

The best use to be made of Beauty.

an excellent Remedy against Vanity, if being at sixteen years of Age they could represent unto themselves the defects and Inconveniencies of old Age. How fair soever the Colours are which Art or Nature lends them, they would be ashamed as well as the Peacocks in beholding their feet so foul: could they at those years foresee so great a Change, and such wrinckled Ruines, certainly they would never afflict themselves for a thing whith years do insensibly steal away from them, and which diminisheth every Moment in the Despite of Art.

Nevertheless it is worth the Observation, that *Cato* had Beauty in so high an Estimation, as that he was heard to say publickly, *It was no less a Crime to offend Beauty, than to rob a Temple:* it is very probable that what he spake in this Nature, was in relation to the Innocent Beauties of such young Gentlewomen to whom this whole Discourse of Education is directed.

Sulpitia amongst the *Roman* Ladies had such Beautifull eyes, that the Men of those Dayes could not behold her without a Will to adore her. It is recorded that the Neck and Bosome of *Theodeta* the *Athenian* was so pleasing, that

that *Socrates* himſelf, did fall in Love with them; they are Draughts and Charms which are not to be ſought by Artificiouſneſs, nor poſſeſſed by Vanity: Nature affords them to ſome Ladies on purpoſe to pleaſe the Eye, and to raiſe the Mind unto the Love of Him who is the Fountain of all Humane Perfection. All Counterfeit Beauties do fall ſhamefully in the ſight of All Men, juſt like unto falſe Stars, which after they have deceived our Eyes for a Time, do ſhow us by their Fall that we miſtook a Vapour for a Star.

Beauty not to be beholding to Art.

Galen doth make mention of *Phryne*, who whenever ſhe appeared ſhe eclipſed the Luſtre of all the Ladies of the Aſſembly, and filled them with Revenge and Shame; at the laſt they invented a Sport amongſt themſelves which every one was to Command by turn, when it came to her turn to be Commandreſs, ſhe told them that ſhe would lay but an eaſie Charge upon them, which was that every one of them ſhould waſh their Face, and their Hands, which when they had done, (for they were bound unto obedience) they might eaſily diſcover the true Beauties from the Counterfeit, and there was hardly any one that could be known by their former

former Countenance, their Faces were become quite others than they were.

This paſtime if it were put in practice in our times, would no doubt be as ungratefull to many of our Ladies. I do the rather make mention of this rare Beauty, becauſe that it was for her, that thoſe famous Judges called the *Areopagits*, did loſe the Name and Reputation of Judges not to be Corrupted, becauſe not believing her to be innocent, yet when they beheld her, they could not judge her to be faulty. *Hipperides* the Orator pleaded in vain againſt her, for as ſoon as ſhe made her appearance, her Preſence ſerved as an Apology, and ſhe needed not, but only to appear, to defend her ſelf. The Beautifull ever gain their ſuit, and if Juſtice doth open her eyes to behold them, how poorly ſoever it is ſollicited, their Cauſe cannot go ill.

Beauty blindeth Juſtice.

CHAP.

Chap. VI.

Of Wiſedome requiſite in young Ladies and Gentlewomen.

BY Beauty Women are but humane, but by Wiſedome, they are made almoſt divine. If Beauty win them Love, it is Wiſedome that makes them worthy of Admiration, and Reſpect. This is the Vertue which is far more neceſſary than Beauty, for it gives them more Authority, in regard that without it, all other beautifull qualities are without Ornament, or at leaſt without Order, like ſcattered Flowers which the Winds carry away Confuſedly. And as Architects have alwayes a Compaſs in their hands to meaſure all their works, ſo Women of whatſoever Condition or Age they are, ſhould continually have the Rules of Prudence ſet before their Eyes, to make all their Actions reaſonable.

Wiſdome more neceſſary than Beauty.

Slanderers do accuſe Women for want of Soundneſs in Diſcretion; they alledge they have no Apprehenſion, or knowledge, but for ordinary or evil Actions, and that, like Spiders, all

their Arts are poysoned, and that they never spin their webs but to catch Flies. But this is a falshood, a Calumniation more worthy of punishment than of Answer. It is a Tyranny, and a Custome no less unjust than old, to reject them from the publick Government, as if their Spirits were not as capable of Affairs of Importance, as the Spirits of Men. To give satisfaction to young Ladies (to whom these Instructions entirely do dedicate themselves) I will here insert some few Examples, which will testifie that the praises we give to Ladies are not without ground, and we have reason to maintain that they have often brought good Remedies to the most desperate distresses of States, and Provinces.

Women capable of the greatest Employments.

At such time as the *Sabins* demanded the *Roman* Damsels in marriage, with swords in their hands, to prosecute the Denial of them with Death, the Senate was much troubled how to give them an Answer, especially in such a Case where the refusall would occasion a Certain War, or their Consent put the Estate of the Commonwealth in Hazard, in regard that this Alliance which they demanded, was but a meer pretence to make themselves

A rare Example of a discreet young Gentlewoman.

ſelves Maſters of *Rome*. *Tutola* being then not above ſixteen years of Age, did preſent her ſelf to give her Advice, and after ſhe had obſerved a great irreſolution in the Diſcourſe and Debates of ſo many ancient and grave Senators, ſhe propoſed her Counſell, which was ſuddenly and generally approved. She remonſtrated that it was neceſſary to yeeld to the Demand of the *Latins* in what they required, and to dreſs up their Handmaids as Spouſes, to the end that the *Sabins* entertaining themſelves in their pleaſure, might be diverted from the Intention they had to make War upon them.

And this took effect according to expectation, and theſe Bond-maids ſeeing their pretended Husbands laid in a ſound ſleep, did cunningly, according to their Inſtructions, ſteal away their Arms, and by a lighted Torch advertiſed the *Roman* Souldiers to ſurprize their Enemies, who were unprepared to defend themſelves. They could not ſufficiently extoll the Courage, the Counſell, and affection of *Tutola*, who found the means to preſerve the Common-wealth, whileſt ſo many eminent Perſonages were puzzled in a great Incertainty.

Men to take advice from Women.

Whatsoever of Indiscretion is laid to the charge of Women whether young or old, if Men would take the Advice of those whom God hath given to them for Helps in the Government of their Affairs, it undoubtedly would redound much to their Advantage, and they would acknowledge they had done themselves no little wrong, to neglect and slight them in those Occasions where Prudence, and Direction were requisite.

It is not unworthy your observation, that when *Theseus* was exposed to the *Minotaure* in the Labarinth, it was *Ariadne* that expedited the means for a happy Mue out of it: he had never disentangled himself from those intricate windings, but by the thread which he received from this young Lady. This Labarinth is the Representative of difficult, and thorny affairs, *Theseus* doth personate Men that are perplexed with them, the thread is Wisedome, and *Ariadne* who gave it Him doth represent unto us a Discreet Woman, who ordinarily do lead men out of their Extremities, whence they could not otherwise have so readily come forth.

In the like manner when *Jason* was to

serve

ſerve as a Prey to thoſe furious Bulls that kept the golden Fleece, it was *Medæa* that did inchant them, and made the paſſage free unto the Prince, to carry away that rich Spoil which none but he durſt enterprize. By theſe Bulls we underſtand the Dangers and Obſtacles, which would deprive us of the poſſeſſion of the beſt things; By the Fleece, the Glories, and the Laurels which we obtain by our Atchievments, and by *Medæa*, a Lady of Wiſdome and Knowledge, who without any Charm or Magick than that of Prudence only, can relieve, and bring thoſe ſafely off who reſemble *Jaſon*, that is, who have more courage to enterprize Affairs, than they have gifts of Providence to come off with Safety.

Their Dexterity to help in greateſt Dangers.

I have purpoſely here inſerted this, that young Ladies may perceive they have not only a Capacity to underſtand that which is important in the Affairs of the World, but that which is ſound, and comes up to the heighth of the pureſt wiſdome. But it is not enough to prove that they are capable of Vertue, unleſs they are provided with means to keep it; after they have ſeen it is naturall to them, they muſt ſee that it is neceſſary for them. There is nothing

then more certain, than that *Wiſedome*, and *Fear* are alwayes inſeparable, and as *Raſhneſs* puts the moſt *Confident* in Danger, ſo *Diſtruſt* doth put the weakeſt in Safety.

Ladies to ſtand upon their Guard.

Pallas who ought to ſerve as a Pattern to Woman-kind, was feigned by the Poets to be alwayes armed, to ſhow to thoſe of her ſex, that it is requiſite for them to ſtand upon their Guard continually, and having ſo many Enemies, to have alwayes ſome Defence in readineſs. Women ſhould tremble no leſs than the Covetous, at the ſhadow of every Reed, ſince they carry a Treaſure which is more eaſie to loſe, and more worthy to be kept: and ſurely whatſoever her merits are, ſhe that is without Fear, is as a Town without a Wall, as eaſie to take, as it is hard to be kept.

I underſtand not by this that Prudence ſhould alwayes keep us in a Fear. There is a way betwixt Fear and Confidence, which this Vertue doth teach us, either to prevent, or to eſchew the miſchiefs which might happen to us. And truly, many there are who are too credulous, or too diſtruſtfull, there need no impoſed Fancies with which to affright them; their Fears are as idle as

their

their Hopes: and since Wisedome showeth the point of Mediocrity to other Vertues, so should it show in this, what the excels, or Defect is. But not to dissemble, Distrust is more often with Wisdome, than Credulity, and if it be not more reasonable, at the least, it is more secure.

This Vertue consists no less in choosing the Good, than in fearing the Evil, and yet we see there is nothing more Common in these Dayes than bad Elections, whether it be in Friendship, or in Fortune. This Fault is repaired by Wisdome, which is particularly employed in deliberating, and choosing. To speak the Truth, many have great need of this Vertue, nor should they wonder much if Repentance wait upon their Affections, whilest Knowledge, and Choice doth not accompany them; when they fail there is nothing but bruitish Affections, nothing but dangerous Conversations, and uncertain Confidences.

Why Repentance followeth many friendships

I know to whom I write, I would not therefore appear too difficult to be understood; but in all Occasions where Discretion is to be wished, there is a certain Consideration which examineth all the Circumstances of the

Design; and if Prudence be the Eye of the Soul, this Discretion is the apple of that Eye.

Chap. VII.

Concerning the Honour, or Reputation of young Ladies and Gentlewomen.

WE live in an Age of Pomp, and Ostentation, where the practice of Morality is almost quite put down, and where the Vertues of the Times consist but in Excess, and Extravagance. However young Ladies are obliged to do all they can to take away the Subject of evil tongues, and to avoid scandall; but the wisest, and the most Vertuous do labour oftentimes herein to little purpose, for do they what they can, there is no infallible Rule to save their Reputation; and since it depends so much upon the opinion of others, there is more of Fortune in it, than Discretion. We may not think that Innocence alone, and a good Carriage is sufficient for it, since our Saviour himself, who is the fountain of all Goodness, and Wisdome, had his Renown questioned for a Time,

Young Ladies to be tender of their Honour.

Time, by the Malice, and Impoſtures of his Enemies, who would have him to paſs for a Man that was addicted to licentiouſneſs. This only Example ſhews ſufficiently, that we muſt have ſomething elſe beſides a good Comportment to preſerve our Reputation.

Moreover, there is I know not what unhappineſs in ſome perſons, that doth expoſe them to the Tongues of the Detractors; and this more often happens to the Vertuous than to others, becauſe their Denials do beget them Enemies, and thereby they often put themſelves in Danger (as *Suſanna*) to be accuſed of a Crime they never would commit.

The beſt Ladies moſt ſubject to be cenſured.

There are alſo ſome Countenances, which do incite evil tongues to cenſure amiſs, and the reaſon of it is, becauſe there are a generation of ſullen fools, who do conceive that a Woman cannot laugh and not be vicious, and that there is no Innocency, but where they ſee a ſadneſs, and a Melancholly. This is the Cenſure of the Ignorant, who imagine that Vertue ſhould alwayes weep, and that of all ſpirits, the moſt pleaſant is the moſt dangerous, as if there cannot be a pleaſant humour with-

without an evil Conſcience. But if Gentlewomen ſhould now make it their buſineſs to conteſt with ſuch Hypocrites, they would find too many Enemies to deal with, and they ſhould be ſurer of their Hatred than their amendment.

Chaſtity protected by a wonder.

Amongſt the *Romans*, *Claudia* the Veſtall Virgin was innocent, and yet ſhe was accuſed for being Bankrupt in her Honour, only becauſe ſhe dreſſed her ſelf with too much Curioſity: it was enough to caſt her, that ſhe took a little more pains, and Care in her Habit, and Diſcourſe, than did well become a Religious Woman. To ſpeak the truth, this was but a little Apparence to ground a Proceſs on, yet ſhe never could have come off either with life or Honour, but by an immediate Wonder, when ſhe removed a Ship with her Girdle only, which many Men, and Engines could not ſtir.

It is therefore to be wiſhed, that thoſe who do intrude themſelves to judge of Diſpoſitions, not knowing well their Natures, were to be chaſtized with the puniſhment of *Midas*, who preferred the ruſtick ſound of the Bag-pipe of *Pan*, above the Harmony of

of *Apolloes* Lute, giving his ſuffrage to that which made the loudeſt noiſe. The Judgement of many is not unlike to his, who eſteem of things by the Colour, and the look only, and are no leſs worthy than *Midas* was to wear long eats, as the token of their Stupidity.

There is a great deal of ſavage bruitiſhneſs in ſuch wild cenſures, and yet the World abounds with them, and theſe are they that give an ill Reputation to thoſe perſons who deſerve to have a good one.

And yet they muſt not become vitious for the ill opinion which the wicked World hath on them; they ſhould ſtrive to live better to purchaſe a better Name, which though they have not the happineſs to poſſeſs, they ſhould not fail to have alwayes the Vertue to merit. The Teſtimony of a good Conſcience is more valuable, than all their Cenſures: if there were no Enemies to praiſe, or blame, the Vertuous Ladies would alwayes find enough in their own Mirrour to ſatisfie themſelves, and the foul ones to be afflicted. The Innocent ſhould no more perplex themſelves, when they are called or accounted guilty, than they ſhould ſay they

A vertuous uſe to be made by Ladies when cenſured.

they are ſick, when they are well. If all Actions ſhould be examined, it would be found that they are all ſubject to Interpretation. Who can judge certainly (ſetting Chriſtian Charity aſide) of a Man who gives Alms in publick, whether it be for a good Example, or for Vanity? Can they not ſay of one that is patient, that it is a ſign of a dull tame ſpirit, as well as of a Vertuous one. May not thoſe Ladies who are ſerious, be accounted ſullen as well as modeſt. Interpretation doth all, and when things are indifferent, we ſpeak of them according to opinion, and not according to their own Nature. The Wiſe therefore muſt ſeek Conſolation in their own Conſciences, and when they have done all they can to deſerve a good Reputation, they muſt reſolve to neglect and not mind the Ill.

Interpretation the greateſt Friend or Enemy.

Chap. VIII.

Of Learned Ladies and Gentlewomen.

TO give an Encouragement to young Gentlewomen, who deſire to be abſolute and accompliſhed in all

all things, we ſhall in the firſt place affirm that their Complexions (according to Phyſicians) being more delicate than ours, they are alſo thereby better diſpoſed for ſtudy of the Arts, and Sciences. We ſhall find in Hiſtory, that the ancient *Gaules* reſerving to themſelves the atchievments of Arms, did leave unto their Wives the eſtabliſhment of the Laws, and the management of the Commonwealth, and whatſoever at home doth concern the glory of Peace. Let what will be objected againſt it, they are capable as well as men; we ſhall not go far for Examples: this Nation hath reaſon to confeſs it with me, which was crowned with Honour, and Happineſs, and lived in its higheſt flouriſh under the Government of Queen *Elizabeth*; what Language was there ſo difficult in which ſhe did not excell? Mr. *Aſcham* who was one of her Inſtructors, hath left it recorded to the everlaſting Glory of her Name, that ſhe did read more Greek in one Day, than many great Doctors did read Latin in a whole Week.

The Incompara-ble Example of Q. Elizabeth.

Undoubtedly there is no Defect in Women, for the attaining of the greateſt Knowledge that can be purchaſed by Learn-

Learning. Have we not Ladies as well in Countrey, as in Court, who can write upon the hardeſt, and moſt ſerious Subjects, and can ſpeak to the purpoſe of the higheſt Myſteries of Religion, who know well all Hiſtories both Prophane and Holy, who underſtand the forreign Languages as well as their own, and whoſe entertainment is every way as ſolid, as it is acceptable. Have we not thoſe Ladies who are experienced as well in forreign Languages as in their own, and do ſo excell in Knowledge, as it is much to be lamented, that the tyranny of Cuſtome hath hindered many of them from publiſhing their Works, in which, in our Nation, that great Mirrour of her Sex, and of our Age, the *Marchioneſs* of *Newcaſtle*, is only happy, by leaving the benefit of her Writings to Poſterity.

And although men are ſparing, and very Backward to write of the praiſes of Women, they cannot chooſe but teſtifie this Truth, that as Men have an *Apollo* for the Author of Sciences, ſo Women have their *Minerva*, who invented the beſt and moſt profitable wayes for the advantage of Humane life. If I were unwilling to uphold a

Truth

Truth ſo interlaced with fictions, I might content my ſelf to ſend them who make a doubt thereof, to the nine Muſes of the Poets, to whom all the Ancients do attribute the Invention of the Arts. I ſhall only adde, that if the Oracle of *Apollo* had declared *Socrates* for the wiſeſt of Men, *Socrates* himſelf confeſſed that his Wife *Diotima* had taught him all his Prudence. It is no ſmall Prerogative for this Woman to have inſtructed a Philoſopher, whoſe life was ſo full of Vertues, and whoſe Morality had more Relation to the Precepts of Chriſtianity, than to any other. We ſee nothing of Women in Hiſtories, which Experience doth not every day hold forth to thoſe, who will judge of Women without paſſion.

The rare Commendation of *Diotima.*

Chap. IX.

Of the Marriage of young Ladies and Gentlewomen.

NOtwithſtanding that Marriages have been ſaid to be made in Heaven, and eſtabliſhed in Paradiſe, yet divers Objections have been made by

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ſome Gallants againſt it.

The firſt Objection Some difficulties in Marriage.

As firſt (to which *Nicholas Cauſinus* ſeems to lean) it is looked upon as a Captivity, whereby one perſon is enthralled to the Cares and Humours of another: and if it ſo fall out, that either party hath miſtaken in his or her Choice, and have met with a hard bargain, his whole life is ever after moſt miſerable; for what greater Injuſtice can there be, than for one hours Folly, for a fault Committed without malice, it being but a meer over-ſight, yea many times to obey the Counſels of another, that any Man or Woman ſhould be bound to an everlaſting Torment.

The ſecond Objection. It effeminates the Spirits.

It is again alledged, that Marriage is the ſpoiling of rare and excellent Spirits, inſomuch the Flatteries to one another, the Affection towards Children, the Care of Houſhold Affairs, and the Improvement of their Families, do abate and mollifie the vigour and ſtrength of the moſt Heroicall Spirits that are; and for the atteſtation of this, they do alledge *Sampſon*, *Solomon*, and others. And therefore however the matter goes, we had not need to marry, for we ſee that thoſe who have more Fleſh than Spirit, who are ſtrong

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in Body, and but weak in Mind, do tye themſelves to the Fleſh, but ſuch who have ſtrong and powerfull Spirits, do not ſeem to be affected with Marriage at all.

We find again by experience, that divers perſons of Reverence do exclude themſelves from Marriage, and the Reaſon is, becauſe Marriage hindereth and averteth thoſe high and beautifull elevations of the Soul, the Contemplation of things Celeſtiall and Divine, which is inconſiſtent with the daily moleſtations of Domeſticall Affairs, for which Cauſe St. *Paul* preferreth the ſingle life before Marriage. *Conveniency* (they ſay) *may well hold with Marriage, but Honeſty and an obſtinate Chaſtity is quite on the other ſide.*

It is again objected, that it is a great trouble to Devotion, and to Holy Enterprizes, whereupon St. *Auguſtine* doth report, that having reſolved with ſome of his Friends, (amongſt whom ſome were married) to retire from the City, and Converſation in publick, the bettet to attend to the Study of Wiſdome and Vertue, their purpoſe was quickly altered, by the Wives of thoſe who were married. Whereupon, or upon ſome Conſideration like unto it, Another Objection.

another wiſe Man ſaid, *That if Men could live without Women, they ſhould be viſited and accompanied by Angels.*

Marriage moreover is a hinderance to all ſuch that delight to travell, to ſee the Condition and Government of Forreign Countries, whether they learn to make themſelves wiſe, or to teach wiſdome unto others, and to publiſh what they know.

Another Objection againſt Marriage.

They alledge againſt Marriage, that it doth not only Corrupt and deject good and great Spirits, but it depriveth the publick of many ſingular Improvements, which cannot manifeſt themſelves ſitting in the lap of a Woman, or dancing a little Baby in their Arms. *Is it not a great loſs* (ſay they) *that he who is able for his wiſdome and policy to govern a City, ſhould ſpend all the talent of his Time in the Government of a Woman, and a few Children.* And therefore it was well anſwered by an eminent Perſonage, that was ſollicited to marry, *That he was born to command Men, and not to ſubject himſelf unto a Woman; to counſell Kings, and Princes, and not little Children.*

The Anſwer to the ſeveral Objections.

But to this, and to whatſoever elſe of any Force, that can be objected againſt Marriage, it may be anſwered, that

that the Nature of Man is not Capable of Perfection, or of any thing againſt which nothing may be objected. The beſt and moſt excellent Remedies afforded unto Man, are in ſome degree or other but ſickly, and Mingled with many Inconveniences, and this is the beſt that could be deviſed for Mans Preſervation and Multiplication. And if there be ſuch troubles in Marriage, a Man may ſay that by reaſon of theſe thorns and Difficulties, Marriage is a School of Vertue, and by long uſe is become a Familiar and a Domeſticall Exerciſe: whereupon *Socrates* a great Doctor of Wiſdome, did once ſay unto one who did upbraid him, with the petulant Noiſe of one of his Wives, named *Xantippe*, *That he did thereby learn within his own Doors, to be Conſtant and Patient every where elſe, and to eſteem the Croſſes of Fortune to be ſweet and pleaſant to him.* It cannot be denied with St. *Paul*, but that *he who can live unmarried doth beſt*, but yet for the Honour of Marriage, a Man may undeniably hold forth, that it was firſt Inſtituted by God himſelf in Paradiſe, before any other thing, and that in the ſtate of Innocency, and Perfection.

Marriage is a School of Vertue.

The Son of God did afterwards ap-

Constituted in Paradise, and afterwards honoured by the Son of God.

prove, and honour Marriage with his Presence, and with the first Miracle that ever he wrought, which was done in the Favour of Marriage, and of Married Men: moreover he hath honoured it with this Priviledge, that it serveth as a Figure of that great Union of his with his Church, and for that Cause it is called a *Great Mystery*.

Without all question, Marriage is not a thing that is Indifferent; it is either a *great Good*, or a *great Evil*, a great Content, or a great Trouble; it is either a Paradise, or a Hell; either a sweet and pleasant Way, or a rough, and a dangerous Walk.

It Consisteth of many parts: there must be a meeting of many qualities; there are many Considerations to be had besides the parties married, for whatsoever a Man saith, he marrieth not only for himself; his Posterity, Family, Alliance, are interests in it, and all of them of great Importance.

The praise of Marriage.

Marriage is a step to Wisdome; a holy, and an inviolable band: if the Choice be good and well ordered, there is nothing in the World that is more beautifull. It is a sweet Society of life, full of Trust and Constancy, and an infinite number of profitable offices,

fices, and mutuall obligations. It is a fellowſhip not of hot diſtempered Love, but Amity, for Love diſtempered, and Amity, are as different, as the burning Heat of a Feaver, from the naturall Heat of a Sound Body. Marriage hath in it ſelf Amity, Utility, Juſtice, Honour, Conſtancy, a plain pleaſure, but firm, and ſolid, and more univerſall. Love is grounded upon pleaſure only, and it is Ardent, and enflaming. Few Marriages ſucceed well, that derive their Beginnings from amorous Deſires. Marriage hath more need of a nobler Foundation, and muſt walk more warily. This boiling Affection is worth nothing.

What Marriage containeth in it ſelf.

In Marriage there are two things that are eſſentiall to it, and which at the firſt aſpect do ſeem to be Contrary, although indeed they be not, that is to ſay, an Equality ſociable, ſuch as is amongſt Fellows, and an Inequality, that is to ſay, Superiority and Inferiority. The Equality conſiſteth in a perfect, and an entire Community of all things, as Souls, Wills, Bodies, Goods, which are the Fundamentall Laws of Marriage, and in ſome places do extend even to Life, and Death, in ſuch a manner that the Husband being dead,

What eſſentiall in Marriage.

In what the Equality doth conſiſt.

the Death of the Wife muſt incontinently follow. And this in thoſe places is practiſed by the publick Laws of the Countries, and oftentimes with ſo ardent an affection, that many Wives belonging to one Husband, will publickly contend for the Honour to go firſt to ſleep with their Spouſe.

This Equality doth likewiſe conſiſt in that Power, which they have in Common over their Family, whereby the Wife is called the Companion of her Husband, the Miſtreſs of the Houſe and Family, as the Husband is the Maſter, and the Lord.

But the Diſtinction of Superiority, and Inferiority, doth conſiſt in this, that the Husband hath power over the Wife, and the Wife is ſubject to her Husband in all things. Although the Wife be more noble, or more rich, yet ſhe is ſubject to her Husband; and this is naturally grounded on the Strength, and Sufficiency of the one, and the Inſufficiency of the other.

The Wife though the more noble to be ſubject to her Husband.

A remarkeable Obſervation.

Man at the firſt was immediately made by God, according to his Image, and perfect, for Nature doth alwayes begin with things perfect. The Woman was made in the ſecond place after Man, of the Subſtance of Man, to ſerve

ſerve as an Aid, and to be as a Second to Man, who is her Head, and therefore ſhe is the more imperfect. And this is the difference by order of Generation: the Woman moreover, was the firſt in Evil.

The power of the Husband hath been in ſome places, as that of the Father over Life, and Death; and the Husband amongſt the *Romans*, had power to kill his Wife in four Caſes, Adultery, Suborning of Children, Counterfeiting falſe Keyes, and immoderate drinking of Wine. This Power, as alſo amongſt the *Grecians*, and the ancient *Gaules*, was afterwards moderated.

What the Wife is bound unto.

The Wife is bound to hold the Condition, follow the quality, Countrey, Family, and Habitation of her Husband. She is bound to accompany him in all things, in his Journeys, his Baniſhment, his Impriſonment, yea although he be condemned to be a wandering Perſon, a Vagabond, and a Fugitive.

The Examples hereof are many, and ſingular; as of *Sulpitia*, who followed her Husband *Lentulus*, being baniſhed into *Sicily*; of *Erithræa*, who followed her Husband *Phalaris*; of *Ip-*

ſicrates, who followed her vanquiſhed Husband *Mithridates* throughout all Extremities. Some adde to this, that Wives are to follow their Husbands even in the Warres, and into thoſe Countries, where her Husband is ſent with the publick Charge.

Marriage in all Countries is not carried after one and the ſame faſhion, but according to the diverſities of the Climates it is more ſtrict, or more eaſie. Some Nations to make Marriage more free and fertile, have practiſed the liberty to take and leave Wives, as the Turks, Jews, and others: And whereas they lay unto our charge, that this Chriſtian Reſtraint is the cauſe of many laſcivious Acts and Adulteries; we may truely anſwer, that Chriſtianity converſeth not of Marriage by reaſons purely humane and temporall, but it doth weigh it with reaſons more high, and noble: And to ſay the Truth, Adulteries are as Common where Poly-
Poligamies gamy, and Repudiations are in force; witneſs the Jews, and King *David* himſelf, who for all the Wives that he had could not defend himſelf from it: and beſides, Experience ſheweth in the greateſt part of Marriages, that this Conſtraint increaſeth Love, eſpecially

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in honeſt and noble minds, who doe eaſily accommodate themſelves when they find themſelves in ſuch a ſort linked; And as for laſcivious and idle perſons, it is the Immodeſty of their manners that makes them ſuch which no liberty can amend.

Divorces. The uſe of Divorce is likewiſe different, for with ſome, as with the Hebrews, Greeks and Armenians, the Cauſe of the Divorce is not expreſſed, and it is not lawfull to take a Wife that hath been once divorced, although it be lawfull to marry another. But by the Law of *Mahomet*, the Separation is made by the Judge, with knowledge taken of the Cauſe (except it be by mutuall conſent) which muſt be Barrenneſs, Adultery, Incompatability of Humours, or an Enterprize on his or her part againſt the Life of each other.

This latter way of Divorce which doth expreſs the Cauſe, ſeemeth not to be as good as the former, for it diſhonoureth the parties, and doth diſcover many things which ſhould be concealed; and if it doth ſo come to paſs that the Cauſe be not ſufficiently proved, and thereupon that they do ſtill continue together, prodigious poyſonings and

and murders do enſue, as it was found to be moſt true at *Rome*, where a Woman being apprehended for poyſoning her Husband, accuſed others, and they alſo accuſed many more to the number of threeſcore and ten, which were all executed for the ſame offence.

The Duty of the Husband.

In the next place we ſhall repreſent unto you what is the Duty of married parties; And the firſt is of the Husband, to Inſtruct his Wife with mildneſs in all things that belong unto her Duty, or whatſoever ſhe is capable of, In the ſecond place to nouriſh her, whether ſhe brought any portion or no portion with her. In the third, to cloath her, and love her, and defend her; But to hold her under as a ſervant (a fault too common in Forraign Countreys) or to make her as it were his Miſtris, by ſubjecting himſelf too much unto her (a fault too common in the Engliſh Nation) are two Extreams that are vile and ſordid.

The Wife above all things to believe that her Husband is a wiſe Man.

The Duties of the Wife are, firſt to have a ſure, and ſetled Apprehenſion, that her Husband is a wiſe Man, for on that particular depends a great part of the Wives obedience, who will be apt to run into extravagancies when ſhe is once poſſeſſed of the weakneſs of her

her Husbands diſcretion; ſhe is to give Honour, Reverence, and Reſpect unto her Husband, for ſo have the wiſeſt Women that ever were eſteemed of their Husbands: She that diſchargeth this Duty, doth honour her ſelf more than her Husband, and doing otherwiſe, ſhe wrongeth none but her ſelf. Moreover, She is to give obedience in all juſt and lawfull things, and apply, and accommodate her ſelf to his Humours, and Diſpoſition.

Thirdly, To provide for his Viands, either by her ſelf or by ſome other.

Fourthly, To keep the Houſe, whereupon the Wife is compared to the Tortois. Some there are that give Inſtructions, that in her Husbands abſence ſhe ought to be Inviſible, and not appear in her full ſplendour but when ſhe comes near the Sun.

Fifthly, She ought not to ſpeak many words but in her Husbands preſence; and becauſe ſuch a ſilent Woman is a rare thing and but ſeldome found, ſhe is ſaid in *Eccleſiaſticus*, *to be a precious gift of God.* Silence in married Women.

Laſtly, She is to imploy her time in the practice and ſtudy of Huſwifery, which is the moſt Honourable, and Pro-

Profitable Profeſſion of a Gentlewoman: This is her chiefeſt quality, and which a Man of a mean Fortune ſhould eſpecially ſeek in his marriage; it is affirmed to be the only Dowry that ſerveth either to ruinate or to preſerve Families.

A moderation to be had in pleaſure.

Moreover, in the private acquaintance, and uſe of Marriage, there muſt be a moderation; for the pleaſure that is therein muſt be intermingled with ſome regard to the rules of Health, and of long Life, it muſt be a wiſe and a conſcionable Delight. There can no certain Law or Rule be preſcribed to it: *Plutarch* in the Life of *Solon*, would perſwade young Women that thrice in a moneth is fair, but they have wiſhed him hanged for his counſail.

Good Huſwifery is a great Vertue.

To govern a Houſe is an excellent and a profitable imployment: there is nothing more beautifull than a Houſhold well and peaceably governed: it is a Profeſſion that is not difficult, for ſhe that is not capeable of any thing elſe is capeable of this, but yet it is troubleſome by reaſon of the multitude of Affairs, nevertheleſs it is a great happineſs, and a good way to live at eaſe, to have one whom a man may truſt, and on whom he may with confidence

fidence rely himself; to which purpose he must choose one true and loyall, and oblige her to do well by that confidence which he putteth in her.

The principall Precepts that belong to Frugality are these: Excellent Precepts of Frugality.

First, To buy and sell all things at the best times and seasons.

Secondly, To take an especiall care least the Goods in the House be spoiled, or least they be miscarried: This doth properly belong to the Wife, to whom *Aristotle* doth give this authority and care, & she is to provide most principally for these three things, Necessity, Cleanliness, and Order. A Feast must not be more costly, than cleanly; it ought not to exceed either in mirth, or cost.

Again, A course is to be taken to moderate Charges, which is not done but by taking away superfluities; an Angell in a mans pocket will doe a Man more good than ten immoderately spent.

And very good counsaile it is to make a great Shew with a small Charge, and above all not to suffer the Expence to grow above the Receit of the Income, and a great Care and Eye is to be had over the whole: It is a Proverb in *France*, *That the Eye and Vigilance*

gilance of the Maſter maketh the Horſe fat. But above all, the Maſter, or Miſtris muſt have a great care to conceale their Ignorance and Inſufficiency in the affairs of the Houſe, for if the ſervants once find that their Maſters look not to them, they will quickly make them to repent it.

Another ſingular Precept.

Chap. X.

Of the Vanity of ſome young Ladies and Gentlewomen.

Vanity as an Original Sin in many young Ladies.

THe love of Bravery is ſo thorowly ingraſted into ſome Gentlewomen, as that we may as eaſily take off their skin from their Bodies, as this Vanity from their Minds; it is the Originall Sin which many of that Sex do bring into this World from their Mothers Womb: there is no Baptiſm that can cleanſe them from the tincture of this Infirmity, and he that ſhall go about to accuſe, or condemn them for it, muſt expect to be ſo proſecuted, as to have an Action to be commenced in Law againſt him.

If this were only amongſt ſome Ladies at the Court, peradventure it might

might be something pardonable, but almost all Women are born with this passion, and so entirely they are addicted to it, that it begets a Confusion in Habits; there is almost no Distinctions in Orders, Citizens Wives and Daughters will be as Queens, and if great Ladies will be as Queens, they must become as Citizens Wives. Nevertheless the most envious to the Sex must acknowledge, that all Women have some Right to Comelinesse, and a Decency in Garments, ever abiding within the limits of Modesty, that so the most severe may not blame their superfluities, nor they who are more favourable accuse their defects.

No Distinction in Habits betwixt Inferiours and Superiours.

It is too true that Women in their Habits, have already served very many Ages, as a Common-place to the Preachers, they afford matter of Censure unto all, and oftentimes they are ridiculous to their own sex.

Womens Vanity have served a long time for a Common-place to Preachers

It is the strongest Armour that Ladies have from Nature, when they can mannage their Spirits with Discretion, and govern their Affairs by sweet and peaceable wayes, they then astonish the most Confident, disarm the stoutest, and triumph over all opposition. It was with a mild Spirit that *Esther* changed

ged *Ahaſhueroſh* into a Lamb, and by which *Abigail* was more ſtronger than the Armies of *David.*

A young Gentlewoman well accompliſhed is as a Starre with five Rayes, or as a Jewell with five precious Pearls, Devotion, Modeſty, Chaſtity, Diſcretion, Charity: Such Women are of an Heroicall Compoſition, they ſeem to have been moulded upon the Celeſtiall Globes by the hands of Angels, ſo ſweet are their Deportments, ſo rare their Virtues, and their price ſo unvaluable: They are in their Houſes as the Sun in his Orb: He that ſhould attempt to repreſent their worth, ſhould he draw out all the rich Oar, and precious Stones which are in the Center of the Earth, he ſhould rather find inſufficiency in his Enterprize, than want of Merit in the Subject.

But all are not of the ſame Temper, for ſome there are (of whom already ſome mention hath been made) who muſt be dreſſed up like to ſo many Idols, their waiting Gentlewomen have more to do to attend their Beauties, than the Veſtall Virgins to maintain their ſacred fires. In the morning they ſtudy their Glaſs, in the afternoon they are taken up and down with Viſits,

Visits, where their Discourse is so loud, that a few Women would suffice to make the Noise of a Mill. Others there are, who entertain themselves with trifles, with Songs, and Pamphlets, in which they are so well read, and would seem to be of so great an Ability, that they will give Laws to the Poets, and Writers themselves. Others are only taken up with their own Sensuality.

A Frenzy in the pride of many Women.

There is a Frensie in the Pride of many Gentlewomen: He who would see the Stuffs taken up at the Mercers, to cloath a little Body of theirs, whereof the Worms will quickly make a Dunghill, would think they had undertaken to cover some creature of a most prodigious Bulk. Should we reckon up all the Furniture of many Gentlewomen, as we see them lying on the Table, having never beheld such Vanity before, we should think it Mercery enough to furnish a little City, rather than the Body of a little Lady. They are like those Birds who have almost no Bodies, but are all Feathers; more business it is to adorn one of them, than some do take who have a Commonwealth to manage.

What shall we say, when they begin

the adulteries of their Bodies, with the adulteries of their Face, which insensibly is eaten into with painting and poyson, as if they would derive their Beauty from Destruction. Fashions are every day invented rather to sell naked Bodies, than to cover them. *I know not what* (saith one) *may be reserved for the eyes of a Chast Husband, when almost through all Markets where they go, the secret parts of his Wives Body are exposed, as if they were ready to be delivered to the best Bidders.* Surely since Women are born with some supereminency of Body, and are the goodliest Creatures in the World, why should they go to beg glory from the Corruption of the Earth, from Worms, from Patches, and sometimes from the rankest poison?

They go so naked as if they were rather to sell their Bodies than to cover them.

And these new fashions of attiring the Body, as they are costly, so they are dangerous. What a wild affectation is it in young Gentlewomen, to think a slender Wast to be the most exquisite proportion, and by strait lacing of themselves, they would seem if possibly they could to be as slender in the Wast, (at the next Gambole,) as the May-pole is tall in its heighth. Although they are big enough to be wiser, yet they never think themselves to be fine

fine enough in the Small, untill they can ſpan their own Waſts.

But what a deſperate, what a wilfull Inconvenience is this? By this means they reduce their Breaſts into ſuch pinching Extremities, that it doth ſuddenly engender in many a noiſome Breath, and by ſhutting up themſelves in a Whale-bone Priſon, they open a door to Conſumptions, and other perillous Inconveniencies. It ſeems this fooliſh Faſhion was in the Time of *Terence*, as may appear in his Comedy called *Eunuchus*: To be over-ſtraitly laced moſt perrillous.

Haud ſimilis Virgo eſt Virginum noſtrarum, quas matres ſtudent demiſſis humeris eſſe vincto pectiore, ut graciles fiant.

Si quæ habitior eſt paulò, pugilem eſſe aiunt, deducunt cibum.

This Maid is nothing near ſo pretty,
As are the Laſſes in our City.
Whoſe Bodies are ſo cloſely lac'd,
To make them have a handſome Waſt.

This fooliſh Cuſtome is much practiſed at *Auſpurge* in *Germany*, as well as in *England*, and ſome neighbouring Nations that do affect Novelty. *They are* (he ſaith) *ſtrait laced, and ſlender, with ſhoulders pen'd in, leſt being full bodied, they ſhould be thought to be of too*

maſculine a Temper. And this may be one Cauſe why many are now troubled with the Epidemicall Diſeaſe, called in *French* the white Flowers, a Diſeaſe ſo unknown in former times, that Ancient Women boaſt they never heard of it.

To be too ſtrait laced is the occaſion of many Diſeaſes.

Paræus making mention that the Bodies of Female young Children, are more moiſt, and more tender, than the Bodies of the Male, doth affirm, that thereupon they become oftentimes more crooked, by the crooked poſture of their Bodies, in carrying, ſitting, ſtooping, or the like. Moreover he affirms, that Crookedneſs is ſeldome incident to the Countrey people, but is for the moſt part incident to thoſe who live in Cities, or the Habitations of great perſons; and this comes to paſs, by the ſtraitneſs of the Garments which they do wear, occaſioned by the folly of their Mothers, or Nurſes, who while they ſtrive to have their young Daughters Bodies ſo ſmall in the middle, do pluck and draw their Bones awry, and make them Crooked, for the ligatures of the Backbone being very tender, at that age, and ſoft and moiſt withall, the muſcles or ſpondels do eaſily ſlip aſide. Thus

Nurſes

Nurſes whileſt they too ſtraitly do lace the Breaſts, and Sides of Girls, on purpoſe to make them ſlender, do cauſe the Breſt-bone to caſt it ſelf aſide, whereby one Shoulder doth often become bigger, and fuller than another. From hence the ſaid Children become Aſthamatick, that is, to have an evil Breath, the Lungs and Muſcles which ſerve for breathing, being preſſed together, and ſtraitned.

It oftentimes cauſeth Deformities.

The ſame Errour is committed, if they lay their Children more frequently along upon their Sides, than upon their Backs, or if taking them up when they be awake, they take them by the Feet, and Legs, and never put their other hand under their Backs, never ſo much as thinking that Children grow moſt towards their Head. *And I would to God* (ſayes my Author) *that the Inconſideration and Imprudency of many Mothers, did not unwittingly many times cauſe a Deformity in their Children, whileſt they are in their womb; for not to mention thoſe Impreſſions of Deformity, which depend upon Imagination, Affrights, or Blows, they are oftentimes occaſioned by the ill placing of the Mothers Body as ſhe is ſitting, for hereupon not only the Body of the Mother, but the Body of the Child encloſed*

The care which Women great with Child ſhould have.

in the womb, is oftentimes perverted and diſtorted. Therefore many Gentlewomen who all the time of their going with Child, do ſit with their Legs acroſs, or with Bodies bowed downwards towards their Knees, or do wear long bellied, and ſtrait laced Garments, do bring forth Children awry, or diſtorted in their Hands or Feet, becauſe the Child can neither move freely, nor commodiouſly extend his members.

More cautious (according to *Spigelius*) and far more adviſed, are the *Venetian* Dames, who never do lace themſelves ſo ſtraitly, and do account it an excellence of beautifull proportion, to be round and full bodied, to attain which comelineſs, they uſe all the Art that poſſibly they can, and if they cannot be corpulent by Nature, nor yet really be brought to it by Art, they will yet counterfeit ſuch a fullneſs of Body, by the looſer Garments they wear on them.

Chap. XI.

Of their knowledge in Spicery, &c.

IT is a very commendable quality in Gentlewomen, whether young or ancient, to viſit the ſick, which that they might perform with as much Reputation as Charity, they ſhould have ſome knowledge in Phyſick, and in the ſeverall operations of Herbs and Spices. This indeed would be too great a task for our preſent Inſtitution, but becauſe we are to give an eſſay to all things, which belong to the education of young Ladies and Gentlewomen, we will touch a little upon this.

And in the firſt place, becauſe the Knowledge of the ſundry ſorts of Spices is very requiſite, whether for perſons ſick, or in health, we will begin with them.

Pepper is a very hot and dry Spice, even to the fourth degree. Black Pepper is with us moſt in uſe; it heateth much, it cutteth tuff and groſs flegm, it helpeth Concoction, and is good againſt Crudities, it is not to be ſmall beaten, for fear of enflaming the

Pepper the Nature of it.

Bloud, it is more ſafely to be uſed in old Age, than with younger people, for whom the too frequent Uſe is exceeding hurtfull.

Ginger the Nature of it.

Ginger is the next, which is ſaid to be hotter than Pepper, but it is ſo ſpoken in this reſpect, not that Pepper is much cooler, but becauſe the biting heat of Pepper is leſs durable, and is not of ſo terreſtriall a ſubſtance. Dry Ginger is very hot, and though not ſo much in uſe to ſeaſon either Fiſh, or Fleſh as Pepper, it is good to help Digeſtion, and to open obſtructions, to diſcuſs wind, and to expell it out of the Body. Green Ginger preſerved in the *Indies* is not ſo hot, and it is good to eat faſting for a wateriſh or a windy ſtomack, the more moiſt and ſucculent it is, it is ſo much the better. That which is here prepared and preſerved in Syrrup is not ſo good, and it is hardly to be concocted by a weak ſtomack, of which many Experiments are to be given.

Cloves and how profitable.

Cloves is a Spice brought from the Eaſt *Indies*; they comfort the Head, Heart, and Stomach, they help the eye-ſight, and Concoction, and ſtrengthen Nature, they are good againſt Faintings, and Swounings, and againſt

againſt the Plague, or any other Infectious Diſeaſe, they are good againſt all fluxes of the Belly, proceeding of cold Humours, they ſtrengthen the retentive faculty, and make the breath ſweet, but young people, and hot, and Cholerick Complexions are to be ſparing in the uſe of them, as of all other ſort of Spices.

Nutmeg is the fruit of a tree growing in the Eaſt *Indies*, and it is covered with that Spice which we call Mace. Nutmeg is accounted hot and dry in the ſecond degree, and are good for the ſame Cauſes for which the Cloves are commended. Nutmeg is very aſtringent, and good for Cold, Flegmatick bodies, and cold Diſeaſes, and Fluxes. The Nutmeg being yet green, and covered with a green Huſk as the Walnut, is preſerved in the *Indies* as the Ginger, but it is not ſo hot nor drying; it is very comfortable for the Head, and Stomack.

Nutmegs good, and for what.

Mace covereth the Nutmeg, as already is expreſſed, it doth partake of the ſame Nature with it, it doth ſtrengthen the Animall parts, and it is good againſt Fluxes, and ſpitting of bloud.

Mace in what Degree hot, and how comfortable.

Cinnamon is the inward Rind, or Bark

Bark of a Tree growing in the East *Indies*; it is hot and dry in the third Degree, and yet in regard of the tenuity of its parts, it is thought not to heat so much as some other Spices. This Spice both in regard of its fragrant Smell, and pleasantness to the Palate, may justly challenge the first place of Excellency; it comforteth the Spirits, and doth open obstructions both of Men and Women, it furthereth the expulsion of the Birth, helpeth Concoction, and expelleth Urine: But the same Cautions in it, as in the Waters distilled from it, are to be observed, which have been mentioned in the former Spices.

Cinnamon and its properties.

Saffron though growing at home, is nothing inferiour to any of the former; it is hot in the second, and dry in the first Degree: It reviveth the vitall Spirits, it is good against all obstructions, it is very good against the Jaundies, and the stuffing of the Pipes of the Lungs, it is good to further the monethly Courses, and to facilitate Birth; but if it be taken in too great abundance, it doth much offend the Head, and the Brain, and procureth oftentimes the Head-ach, and instead of facilitating the Birth, the excess

The praise of Saffron.

of

of it may procure abortion.

We ſhall follow the trace of good husbandry, and from Saffron we ſhall deſcend to Honey, which is hot and dry not above the ſecond degree at moſt. It is a ſoveraign Preſerver from putrefaction. Cholerick conſtitutions and young people are to be careſull, as in the others, ſo in this alſo, how they fall into an exceſs with it, and rather leave it to old age, which may more ſafely uſe the ſame. It is undoubtedly beſt for phlegmatick complexions, for in thoſe of a hotter conſtitution, it is ſuddenly converted into Choler: It is farre better boyled, than raw, and is more nouriſhing and eaſier of digeſtion.

Garden Honey beſt, and how to be Clarified.

The beſt Honey is very ſweet, pleaſant of ſmell, of a cleer, and yellowiſh colour, indifferent ſtiff, and firm, yeelding but lettle ſcumme in the top when it is boyled. The Garden Honey is the beſt; it is clarified by adding a little water unto it, about the fourth part, and ſo ſcum it whiles any froth ariſeth, or till the water be evaporated, which is eaſily known by the bubbles riſing from the bottom; If you will have it more pure, put into every pound of Honey the white of an Egge, and afterwards

wards ſcum it again in the boyling: Honey is good in divers pectorall Infirmities, the Cough, ſhortneſs of Breath, the Pleuriſie, *&c.*

Although (as I have ſaid) Honey moderately taken doth open obſtructions, being of a cleanſing faculty, yet immoderately taken, it doth engender them, and many other Diſeaſes are procured ariſing from it.

In the next we ſhall give you an account of Sugar, which being more pleaſant to the palate, is become in theſe latter Ages of a farre higher eſteem, and every where in frequent uſe, as well in Sickneſs as in Health: It is certain that the Antients had not the Knowledg of Sugar, ſo commonly as we have attained to it. They indeed knew Sugar Canes, and ſome Sugar they had, which naturally was congealed on thoſe Canes like Salt; they had alſo a kind of liquid Sugar which they ſqueezed out of the Canes, and uſed it in the ſteed of Honey, but it doth no where appear that they had the Art of preparing it, as now it is in uſe. * Sugar is neither ſo hot nor ſo dry as Honey. † The courſeſt being the browneſt is the moſt cleanſing, and approacheth neereſt to the nature of Honey. Sugar is good for abſterſions

Sugar unknown to the Ancients.

Brown Sugar the beſt.

abſterſions in Diſeaſes of the Breſts, and Lungs. That which we call Sugar-candy, being well refined by boyling, is for this purpoſe in the greateſt requeſt: And although that Sugar in it ſelf be opening and cleanſing, yet being too much uſed, it produceth dangerous effects in the Body, as the Jaundies, Cachexies, and Conſumptions; it rotteth alſo the teeth, and maketh them to look black, and many times it cauſeth a noyſome and a diſtaſtfull breath: And to what may the great number of people that weekly die of the Conſumption weekly in the City of *London* be imputed, as many Phyſitians now living in it do affirm, but to the immoderate eating of Sugar plums, and ſuch ſort of Confections.

Sugar taken too much very hurtful.

There is one thing beſides of which you are to take an eſpeciall notice, which is, that a great ſtore of our fineſt Sugar, and which is moſt called for, is refined, and whitened by the means of the lee of lime, which how prejudiciall it is to our health I leave to every one to judge.

Some hard Sugar very dangerous

I ſhould here give you an account of the skill in ſeverall common Diſeaſes, and of what Medicines are moſt effectuall for their recovery, in which our accompliſhed

accompliſhed young Gentlewomen ought to be inſtructed, but if I ſhould be ſo preciſely curious as to fall upon all particulars, I ſhould make this little Book to ſwell into a volume; I ſhall therefore forbear the further diſcourſe of Diſeaſes, and having told you of the nature of ſeverall ſorts of Spices, I ſhall only acquaint you, that we have here at home in our own Gardens, and under our own Hedges, many excellent Aromaticall Plants, ſuch as Roſemary, Lavander, Time, Savory, Sage, Mints, Pennyroyall, Bazill, ſweet Cerfueil, Avens, Angelica, and many others, inſomuch that ſome Galeniſts do wonder, that being ſupplied at home with ſuch excellent Simples, we ſhould ſeek ſo eagerly for outlandiſh Spices, which by the difficulty of tranſportation, or by the careleſneſs of the Merchant, are often brought unto us rotten and worm-eaten, or at leaſt by their age have loſt a great deal of their virtues.

Excellent Plants in our own Countrey as good as Spices.

But before I take my Pen quite off from this paper, which was intended to repreſent the wayes of Recovery of certain Diſeaſes, I ſhall only acquaint you with a great Inconvenience, and practiſed by many, which is, they are unwilling that the ſick perſon in the

time

time of ſickneſs ſhould often change his linnen, and I know not by what preſcription, they are very unwilling that a ſick Maid or Woman ſhould often change her head-clothes. The Nurſe and the Neoterick may pretend what they pleaſe, but the Rules of the moſt received Phyſitians are, that the ſick ſhould be often ſhifted, for it much diſcourageth and dejecteth the ſick perſon to lie in foul linnen.

A great Caution in ſick perſons concerning the changing of their Linnen.

It is their common Objection, that in the firſt place by this means, the ſick may catch cold, and ſecondly that it much weakneth them to be ſhifted. To this it is anſwered, that it is but the vain fear of ſome fooliſh old women, who fear where there is no cauſe of fear, for if it be in cold weather, it may by the means of fire be eaſily prevented: And as for the danger which many alledge, that ſhifting of linnen doth weaken the ſick, it is a very abſurd Objection, and as frivalous as the former, for it is ſo farre from weakning the ſick, that it is rather an apparent means to increaſe their ſtrength.

To make this the more eaſily underſtood, we are to take notice, that in the body of Man there are three ſeverall Concoctions; the firſt in the Stomack

mack, or Maw, commonly called Chylification, having for its excrement, the excrement it ſelf which is thrown into the draught.

A remarkeable Obſervation.

The ſecond Concoction is in the Liver, & hath for its excrement the Urine.

The third is called Nutrition, and it is performed in the whole Body, and hath for its excrement certain fuliginous vapours, which by inſenſible tranſpiration, do breathe out themſelves by the pores of the body, and by the Sweat which is apparent to the eye; now in times of ſickneſs, eſpecially in all ſorts of Feavers, this laſt excrement doth moſt abound, and doth make foul the linnen in which the ſick perſons lie, that linnen eſpecially which is next unto their skin; for which cauſe ſick folk ſhould have their linnen often ſhifted, eſpecially when they do ſweat much; for if they be not ſhifted this danger doth enſue, that the Sweat continuing about the body, will be drawn in again by the ſame way it went forth: for this muſt be well conſidered, that the Arteries of the Body have a double motion, one whereby they expell the excrements already named, and the other whereby they draw into the Body the ambient

The Arteries of the Body have a double motion.

Aire

Air to refresh the Bloud. Now whatsoever Air is next unto them, be it good or bad, they do draw it in: And therefore if this foul sweaty Linnen do lye about them, or upon them, undoubtedly the Arteries will draw in the noisome Airs of it, which will suffocate the naturall Heat, and by consequence prolong the disease. *Laurentius Jubert* in his Book entituled, *Des Erreurs populaires*, to confirm this Truth, doth give this Instance, *Let any Person come newly out of a hot Bath, where great store of Dust is newly raised, and he shall presently feel a kind of pricking over his whole Body, which is nothing else but these atomes of Dusts drawn in by the Arteries.*

By this then it doth infallibly appear, that the skin ought to be cleansed from all Corruption, and the Pores and Passages to be kept open and clean, by removing whatsoever may obstruct the same. And this I have purposely in this place inserted, that young Ladies and Gentlewomen may see how much they are oftentimes injured, by their Ignorant, and wilfull Nurses, that do attend them.

CHAP. XII.

Of the Art of Candying, and Preſerving; as alſo touching Preſerves, and Pomanders, &c.

THeſe are curioſities which are not only commendable, but required in young Ladies and Gentlewomen; to repreſent them at large would ask more Art, and Time, than I have either the ability or the leiſure to perform it; and beſides there are already in print, many excellent Books concerning the ſame Subject, as *The Queens Delight*, for Candying, and Preſerving: *The Compleat Book*, for dreſſing of Fleſh, and Fiſh, as alſo for the ordering of Sauces, and the making of ſeverall ſorts of Paſte: Alſo another Book entituled, *Severall ſelected Experiments*; with many others.

CHAP.

Chap. XIII.

Of the Art of Diſtilling.

IN the firſt place, the young Gentlewoman is to be furniſhed with very good Stills, for the Diſtillations of all kind of Waters, which Stills muſt be either of Tin, or ſweet Earth, and in them ſhe ſhall diſtill all manner of Waters, meet for the Health of her Houſhold, as Sage-water, which is ſoveraign againſt all Rheums and Collicks, Angelica-water good againſt Infection, Radiſh-water good for the Stone, Vine-water for Itchings, water of Cloves for the pain of the Stomack, Eye-bright-water excellent for weak and dim Eyes. And if you would have your diſtilled Water to look of ſuch, or ſuch a Colour, or of what Colour you do pleaſe; Firſt you muſt diſtill your Water in a Stillatory, and then put it in a Glaſs of great ſtrength, and fill it as full as you can with thoſe Flowers whoſe Colours you deſire, and then ſtop it, and ſet it in the Stillatory, and let it diſtill, and you ſhall have the Colour you diſtill.

How to diſtill after what colour you pleaſe.

There are ſix precious Waters, which it is ſaid that the Famous *Hippocrates* made, and ſent to a Queen ſometimes living in *England*, which here for the Novelty thereof I will inſert.

Take Fennell, Rue, Vervin, Endive, Bettony, Germander, Red Roſe, Capillus Veneris, of each an ounce, ſtamp them, and keep them in White-wine a day, and a night, and diſtill Water of them, and divide it in three parts, the firſt part you ſhall put in a Glaſs by it ſelf, for it is more precious than Gold, the ſecond part is ſaid to be as precious as ſilver, and the third part as ſoveraign as Balm. This Water purgeth all groſs humours, and is very excellent for the Eye-ſight.

A Water more precious than Gold.

The ſecond is, Take a pound of Salgemma, and lap it in a green Dock-leaf, and lay it in the fire till it wax white, then put it in a Glaſs againſt the Air one night, and in the morning it will be turned into a Water like to Chriſtall; keep this Water well in a Glaſs, and put a drop thereof into the Eye, and it ſhall cleanſe and make ſharp the Eye-ſight; it is good for any Evil at the Heart, for the Canker, and the Morphew.

The

The third is, Take the Roots of Fennell, Parſley, Endive, and Bettony, of each an ounce; firſt waſh them well in luke-warm water, and bray them well with White-wine a day, and a night, and then diſtill them into Water. This Water is moſt excellent for the Head and Eyes.

The fourth is, Take ſeeds of Parſly, Achannes, Vervin, Carawayes, and Centory, of each ten drams; beat all theſe, and put them in warm water a day, and a night, and then put them into a Veſſel to diſtill. This Water is moſt precious for all ſore Eyes, and very good for the Health of the Body.

A very precious water and the manner how to diſtill it.

Fifthly, Take Limmell of Gold, Silver, Lattin, Copper, Iron, Steel, and Lead, and Lethargy of Gold, and Silver: Take Calamint, and Columbine, and ſteep all together, the firſt day in the Urine of a Man-Child, that is to ſay, a day and a night, the ſecond day in White-wine, the third day in the Juyce of Fennell, the fourth day in the white of Eggs, the fifth day in Womans Milk, that nurſeth a Man Child, the ſixth day in red Wine, the ſeventh day in the whites of Eggs, and upon the eighth day put all theſe toge-

ther, and diſtill the Water of them, and keep this Water in a Veſſel of ſilver, there can be nothing too precious to contain it. It expelleth all Rheums, and all manner of ſickneſs from the Eyes, it wears away the Pearl, the Pin and the Web, it draweth again the diſtorted Eye-lids unto their own place, it eaſeth the Ach of the Head, and maketh thoſe that uſe it to look young even in old age.

Sixthly, Take the Goldſmiths Stone, and put it into the fire, till it be red hot, and quench it in a pint of White-wine, and do ſo nine times, and afterwards grind it, and beat it ſmall, and cleanſe the Water as clean as you may, ſet it afterwards in the Sun, with Water of Fennell diſtilled, untill it paſs over the Touch four or five inches, and when you will uſe it, ſtir it all together, and then take up a drop with a Feather, and put it on your Nail, and if it abide, it is very good, then put it into the place that runneth, and annoint the Head with it, if it aketh, and the Temples alſo: And this upon Experience hath done much good, and it is ſaid to be the ſame, which many Mountebanks about this City of *London* do ſo much boaſt of.

But

But ſince the Art of Chymiſtry is ſo much in our dayes in requeſt, there are many ſoveraign things conducible for the Health of Man, which by them are every day found out, and for your better ſatisfaction I muſt refer you to them.

Chap. XIV.

Of Dayries, and the making of Butter and Cheeſe, and other things belonging to Countrey-Gentlewomen.

I Muſt now ſpeak ſomething of Dayries, for the better ſatisfaction of the Gentlewomen both in City, and Countrey, that ſo the one might the better underſtand the practice in the Countrey, and the other being delighted with her own Experience, may give a full Conſent to the Truth of what we ſhall deliver.

How to chooſe the Kine.

In the firſt place, the Kine muſt be of the beſt Choice, and Breed, that can poſſibly be procured, the larger the Cow is, the better ſhe is, and a good Reaſon is given for it, for when ſhe grows old, ſhe may be fed, and made fat, and fit for the Shambles, and

good Beef is better Nouriſhment than Milk.

The Marks of a good Cow. The Signs of a Cow that gives good Milk are a wreathed Horn, a thin Neck, and a large hairy Dewlap, a full Udder, and the Teats long and thick.

The beſt Kine that are black, are ſaid to come from *Cheſhire*, *Lancaſhire*, *Derbyſhire*, *Yorkeſhire*; and the beſt Cows red, and which give of all the moſt nouriſhing Milk, do come from *Glouceſterſhire*, and *Sommerſetſhire*; the pied Kine come generally from *Lincolnſhire*. Amongſt theſe the good Huſwife may take her Choice as ſhe pleaſeth; but above all things ſhe muſt be ſure, that the Bull be of as good a Breed, as the Kine themſelves. And it is very good counſell, that if at any time you buy any Kine to encreaſe your Dairy, you muſt be carefull that they do not come from a Soyl, that is more fruitfull than your own, but that rather they come into a better Paſture, for then they will proſper, and thrive with you; when otherwiſe they will pine away, and fall into Diſeaſes, as piſſing of bloud, and other Inconveniencies.

Thoſe Kine are ſaid to give moſt Milk,

Milk, which have but lately calved. For a Cow to give two Gallons at a Meal is rare; there are many who give constantly a Gallon, and a half, but if a Cow gives at once but one Gallon at a time, and that constantly, she may pass very well for a good Milch Cow. When Kine do give most Milk.

The best time for a Cow to calve in, is the latter end of *February*, and in the Moneths of *March*, and *April*, for then the Grass is either coming on, or springeth up in its perfect goodness. The best time for a Cow to calve.

The best and most approved hours for Milking, are in the Spring and Summer, betwixt five and six in the morning, and about six of the Clock in the evening. And although some there are, who will have their Kine milked in the Summer-season, betwixt twelve and one, yet there is no profit that can arise from it. It is an old Proverb, *That two good Meals are better than three bad ones*: It is the worst point of Huswifery that can be, to leave the Cow half milked; for besides the loss of the Milk, it is the only way to make the Cow dry, and altogether unprofitable to the Dairy. The best hours for Milking.

The Profits arising from Milk are chiefly

The Profits arising from Milk

chiefly three, Cream, Butter, and Cheese: The Cream is the Heart and Strength of the Milk, which must be skimmed very cleanly, for this Cleanliness is such an Ornament to a good Huswife, that if she wants any part thereof, she loseth both that, and all other good Names whatsoever. Cream is not to be kept above two dayes in the Summer, and not above four in the Winter, if you will alwayes be provided with the sweetest and the best Butter. To keep Cream at the most above three dayes in Summer, and above six in Winter, cannot be done without great prejudice.

If after the Moneth of *May*, before you salt your Butter, you shall preserve a lump thereof, and put it into an earthen Vessel, and set it into the Sun, during the space of that Moneth of *May*, it will be very good for all manner of aches, strains, wounds, and other grievances.

The best time for salting of Butter.

The best time to pot up Butter, is in the Moneth of *May*, for then the Air is most temperate, and the Butter will take Salt best; howsoever it may be done at any time betwixt *May*, and the end of *September*.

The third Profit which ariseth from the

the Dairy is Cheese, of which there are three kinds, Morning-milk Cheese, Nettle-Cheese. The Morning-milk Cheese is for the most part the fattest, and the best Cheese that is ordinarily made in the Kingdome. The Nettle-Cheese is so called, because that Nettles when the Cheese is but newly made, are put upon it, which Nettles once in two dayes are to be renewed. The Floaten-milk Cheese is the worst of all Cheeses, and indeed so course, that I neither love to write of it, nor to feed of it.

Of the making of Cheese.

Chap. XV.

Of Diet.

TEmperance which is a Regular ordering of the Diet, and a certain Moderation in our Meat, and Drink, is a Divine Vertue, and such as brings Strength, and Vigour, both to Mind, and Body.

It will furnish young Gentlewomen, and especially persons who addict themselves to Piety, with such a way and manner of Living, as with more ease, and chearfulness, and fervency, they

The benefit of Temperance.

they may the better apply themselves to Devotion, and to the faithfull service of God. And the pious Professors of it do affirm, that it is not to be believed, with how great an Alacrity, and with what abundance of inward Consolation, those Men and Women who do apply themselves to Sobriety, may attend the service of God in publick, and in their private Devotions.

It is true indeed that young Gentlewomen of themselves, are naturally enclined to this Vertue, and Custome besides doth greatly confirm it in them, insomuch that we shall hardly find any one Gentlewoman, who is given to Excess of Diet. But because it may afford generall help unto all those, whose Employments consist as well in the labours of the Body, as in the Affairs which pertain to the Mind and Understanding, I have determined for the publick Good of all, to explain my self a little more largely on this Subject.

* What Temperance is.

That is to be called, a Sober Life, and Diet, which prescribes Rules to be observed in Meat and Drink, so that a Man or Woman must neither eat nor drink any more, than the Constitution of

of his Body allows, with reference to the Services of his Mind, and this is called, an Orderly, Regular, and a Temperate Life, or Diet.

The Subject about which this Temperance is chiefly conversant, is Meat and Drink, in which a constant Measure is to be observed. Now this Measure is very different, according to the diversity of Complexions in sundry persons, and according to the diversity of youth and strength in the Body, for one kind of proportion doth belong to youth, when it is in its full strength, and another to old age. The sick and the sound have likewise their severall Measures, and in regard of these severall Constitutions, the nature of the Stomack is very different. There are some Masters of Abstinence, who would have this Measure of food to be exactly proportionable, and they say, that such a Measure is exactly proportionable, over which the Stomack hath such a mastery, as it can perfectly digest it in the midst of any Employments, either of the Body or the Mind. It is to be observed, that a greater Measure is required in him, who exerciseth the labour of the Body, than unto him who is altogether exercised in Medi-

Less Meat to be taken by young Gentlewomen and Students than others.

Meditations and Prayers; for the Exerciſes of the Mind, do much hinder the Concoction of what is eaten, becauſe in calling up the whole forces of the Soul, they do ſuſpend the Powers, and Actions, of the inferiour faculties.

The Reaſons of it.

And this may be proved by daily Experience; for when we are wholly taken up with Meditation or Prayers, and when young Gentlewomen (for this Diſcourſe muſt alwayes have a reference to them) are buſie in their Petitions, for the enjoyment of ſuch or ſuch a Husband, or Friend, *&c.* they neither hear the Clock, nor take the leaſt notice of any thing, that doth preſent it ſelf before their Eyes, ſo entirely they are addicted to that Object, which the whole Faculties of their Souls are exerciſed upon: And by this means it comes to paſs, (as ſome greatly learned have obſerved) that not only the Animall, but the Vitall Spirits themſelves, are withdrawn from their proper ſervices.

Excſs the occaſion of all Diſeaſes.

* Some men there are (and indeed this is very remarkeable) that will not be induced to believe, that Diſtillations, Coughs, Head-aches, pains of the Stomack, and other Infirmities, ſhould proceed from the excels of Diet, but they

they will lay the cauſe on Ventoſities, ill Ayres, extraordinary Watchings, when the true cauſe doth lye only in Surfeits, in not obſerving a right order in their Meat and Drink. Great is the Power of Order, and Diſorder in the Government of all Bodies as well Politick, as Individuall; And if the World doth conſiſt of Order, and our Corporall life doth depend on the Harmony of Humours, and Elements, it is no wonder at all that *Order* ſhould preſerve, and Diſorder deſtroy. It is *Order* that crowns the Arts with Laurels, and Armies with Victories, and confirmeth Families, Cities, and Kingdoms in Peace; whereupon it rightly may be inferred, that an Orderly life is a moſt ſure way, and ground of Health, and a long Life, and the true, and the only Medicine of many Diſeaſes.

The Rules to find out a true diſcovery, and to avoid all ſuperfluities and exceſſes in Diet, are theſe;

The certain Rules to know all Superfluities.

If we take ſo much of the Creature as thereby to be diſabled in the performances of Holy Duties, and in the Duties of following our Vocations, it is then moſt evident that we do exceed the meaſure that Nature is contented with; for both Nature and Reaſon do require,

require, that the part of him in which the growth and conservation of his Body doth consist, should be so ordered and cherished, that no offence should arise thereby unto the Animall, and the Reasonable part of the Soul, for the Vegetative part being the Interiour, is ordered to the service of the Superiour, and is therefore to be an Assistance, and no way a hinderance unto the other in its higher function, and operation.

Another Rule. When therefore to glut the Appetite, so much Food is taken in, as to hinder the clearer operation of the Fancy, the Understanding and the Memory, it is a certain sign that this due measure is exceeded. Now this Impediment and Offence, proceedeth from the abundance of Vapours that are sent up into the Head out of this sick and nauseating Stomack, which would arise more sparingly, did not the parts thereabouts sweat with too many Vapours.

A remarkeable Observation. But you are further to understand, that although those Vapours and Fumes do clowd, and overshadow the cleerer exercises of the Brain, yet oftentimes they do proceed not only from the Meat immediatly taken before, which begins to boyl again in the Stomrck and to Concoct, but also from the abun-

abundance of Bloud, and other Humours which are in the Liver, the Spleen, and in the Veyns, which all of them are boyling in the Stomack (after manducation) and do abundantly ſend up their noyſome and afflicting Fumes into the Brayn.

Now a temperate Diet doth gradually diminiſh theſe *Plethoraes* and *Cachochymiaes*, as the Phyſitians call them. This *abundance of humors*, and *this ill moyſture*, by the preſcribed Rules, will waſt away of themſelves, by feeding on their own ſuperfluities, when after a little Abſtinence, Nature ſhall perfectly govern, and ſo order all the Humours, that no Diſeaſe ſhall ariſe by any impoſed crudities on the Body, nor any Impediment follow that ſhall obſtruct the ſuperiour offices, and the faculties of the Soul. The benefit of Abſtinence.

The ſecond ſign of the Exceſs in Diet will appear, when we find in our ſelves a certain kind of dullneſs, and heavineſs in our Spirits, which before were quick and active; for Meat and Drink ought to refreſh the ſtrength and powers of the Body, which before began to languiſh.

Many indeed there are who are much deceived in this particular, for

complaining of continuall weakneſs, and of faintneſs, they do perſwade themſelves, that this defect ariſeth from the want of nouriſhment, and of the Spirits, whereupon to render the Remedy more prejudiciall to them, they ſeek out variety of higher food, when this weakneſs they complain of, doth not proceed from the want of Nutriment, but from the abundance of evil Humours, as may eaſily appear, both by the evil Conſtitutions of their Bodies, and more particularly, by the ſwelling of their Bellies. Now theſe bad Humours do obſtruct the Muſcles, and the Nerves, through which the Spirits have their courſe, and paſſage, and by this means it comes to paſs, that the Animall Spirits cannot exerciſe themſelves, nor enjoy that free courſe, and paſſage, which they ought, for the Animall Spirits being the moſt generall, and immediate Inſtruments of the Soul, all the Vigour of the Soul in Senſe, and Motion, is derived from them: And from hence proceeds that weakneſs, and that dulneſs of the Body, and in the Senſes, the Animall Spirits being intercepted in their paſſage, by this exceſs of Humours.

Variety of Food dangerous.

And this that great Maſter in Na-

Naturall Philoſophy Sir *K. D.* hath recorded to be certain; for when theſe *Apophlegmatiſmataes* are by Abſtinence exhauſted, the Body becomes more chearfull, and more active. Wherefore if a Man or Woman deſire to be lively, and ready to Exerciſe, theſe ſuperfluons Humours are to be leſſened, by the abatement of Diet, that ſo the Spirits may have the freer paſſage, through all the parts of the Body. * It is nevertheleſs to be obſerved, that we are not immediately to paſs from a diſordered kind of life, to a more ſtrict, and a preciſer method, but it is to be performed by degrees, and by ſmall abatements, to abſtract from that exceſſive quantity, whereunto we have been accuſtomed, untill at the laſt we do arrive unto that juſt meaſure, which doth not oppreſs the Body, nor offend the faculties, nor operations of the Soul, for all ſudden Changes, eſpecially (as in this caſe) they are remarkeable, and are prejudiciall unto Nature. And it is my opinion, that Bodies inured to *Galens Botanicall* Phyſick, are not, unleſs in ſome deſperate exigencies, to be tampered withal by the Chymiſt, for it cannot but be very dangerous, to be driven off

* Superfluous Humours to be abated by Abſtinence.

* All ſudden changes of the Body are perrilous.

forcibly from that, which our Bodies have been for a long time accuſtomed unto, for that which is againſt a long and an inveterate cuſtome, is hardly to be undergone.

But I will return, from whence peradventure I have too long digreſſed.

The praiſe of *Panadaet.* The beſt Refection that young Gentlewomen can take in the Morning, is the *Panada*, called by the *Italians Panatella*: I need not ſpeak much in the commendations of it, becauſe it is every where uſed both in *England*, and beyond the Seas, and the Ingredients therein being various, according to the emergent conditions of thoſe perſons who do take it. Of all this is the leaſt ſubject to putrefaction, and breeds the beſt bloud.

* But amongſt all ſorts of Food which
* is prejudiciall to Health, we ought
* moſt to refrain (although peradven-
* ture moſt pleaſing to the Palate) from
Fat Meats to be avoided. fat Meats, which do make looſe the
* Stomack, and do much weaken the aſtrictive, and the retentive faculty of it, inſomuch that other ſorts of Meat, are much hindered by it in their Concoction, and are cauſed to ſlip out of the Stomack undigeſted, and as it were
+ half raw. + Moreover theſe fat Meats do ſend

ſend up many fumes into the Head, whereupon there enſueth a dizzineſs in the Brain, attended with Coughs, and thoſe wheezings, and other Infirmities in the Lungs, which the Phyſicians call *Aſthmata.* And to conclude all, theſe fat Meats unleſs they be very well concocted by a good Stomack, and a deliberate length of time, do turn into evil Humours, and are the Originals of Feavers, by an exuberancy of Flegm, and Choler. Salt Meats alſo in the leaſt exceſs are prejudiciall: The benefit of a temperate Diet is, that it doth free a Man from all manner of Diſeaſes. Phyſicians do affirm, that Crudities are the Nurſeries of all thoſe Diſeaſes, wherewith Men are ordinarily vexed: Now that which we call Crudities, is the imperfect Concoction of Food; for when the Stomack either through the exceſs of Meat, or for the variety taken at one Meal, or ſome other evil quality, doth imperfectly digeſt what it hath received, the juyce of the Meat ſo taken is ſaid to be crude, that is to ſay, raw, or to have a Crudity in it, which is the occaſion of many Inconveniencies.

The Exceſs of ſalt Meats prejudiciall.

What Crudities are in themſelves.

For in the firſt place, they do fill the Brain with many flegmatick Excrements,

The Dangers of Crudities

ments, and over-heats the Bowels, whereupon many obſtructions are bred in the narrow paſſages of them. Moreover theſe Crudities do corrupt the temper of the whole Body, and ſtuff the Veins with putrid Humours, from whence proceed many grievous Diſeaſes; for when the firſt *Chylus* is crude, and what we eat is malignantly concocted, it is impoſſible that any good bloud can be bred in the ſecond *Chylus* of the Liver, for the ſecond Concoction can never amend the firſt.

Again, Theſe Crudities are the cauſe, that the Veins through the whole Body, are repleniſhed with foul and with impure Bloud, and mingled with many Humours, which do break forth into deſperate Diſeaſes.

The way to prevent or take away Crudities.

* Now theſe Inconveniencies are taken away, by a ſober courſe of Diet; for when there is no more received into the Stomack, than what it is well able to concoct, the *Chylus* is made good, and agreeable to Nature, and from a good *Chylus*, or a good Concoction, good Bloud is bred, and from good Bloud, there followeth good Nouriſhment, and a good temper in, and throughout the Body.

By this means the putrefaction of the

the Humours in the Veins, is avoided, as likewiſe all obſtructions in the inward parts, together with thoſe ſuperfluous vapours, which do ſo often moleſt the Head and inward parts, and all the Joynts of the whole Body, and the Health of the whole Man is hereby preſerved, for Health conſiſteth in theſe two things; firſt, in the due proportion, and ſymmetry of the Humours, both in reſpect of quantity, and quality; and ſecondly, in a certain kind of ſpungy Diſpoſitions throughout the whole Body, having no let nor Impediment by any Obſtructions, ſo that the Spirits, and the Bloud, have their free paſſage, and recourſe, through all and every part.

The two moſt remarkeable particulars in which Health conſiſteth.

But there is another advantage, which is received by a temperate Diet; for it doth not only preſerve from thoſe Diſeaſes, which are occaſioned by Crudities, and Corruptions of Humours within the Body, but it doth alſo much avail in outward Cauſes; for they who have their Bodies free, and clear, and the Humours well tempered, they are not ſo deſperately hurt by wounds, diſlocations, or breaking of Bones, or heats, or colds, as other

* A temperate Diet good for all outward Maladies.

persons are, who are full of evil Humours; and if at any times they are afflicted with any such Infirmity, they are much sooner, and more easily cured, for in persons who do so well order themselves, there is no Flux at all of any evil Humour, or at least very little to that part so affected: Now the Flux of Humours doth very much hinder the cure, and causeth pain, and Inflammations. It doth also very much fortifie against the Plague, for the poyson thereof is much better resisted, if the Body be clear, and free.

Good against the Plague.

Besides it mitigateth incurable Diseases; and this is seen by daily Experience, for there are many who have Ulcers in their Lungs, hardness in their Liver, and the Stone in their Reins, or Bladder, which, although incurable, yet by the help of good Diet, do prolong their Lives a great time.

Many singular advantages by a good Diet to be received.

We may adde to this, That it makes men lively and ready for all Imployments; it maintains the Senses in their Integrity, and Vigour; it mitigates the Passions, and Affections; it preserveth the Memory; it helpeth the Wit and Understanding; it quencheth and allayeth the heat of Lust; it maketh

Men

Men to live a long time, and in the end to die without pain; it is not of any Grief, or Trouble; whereas Intemperance produceth many great and grievous Diſeaſes.

Since therefore a Temperate life is ſo happy and ſo pleaſant a thing, what ſhall we do, but embrace it with open Arms. A Regular life is better than a Phyſitian, for every Man by long experience may know the Qualities of his own Body, and what hidden Properties it hath; what Meat, and what Drink agreeth with it beſt, which things by the Doctor cannot ſo eaſily be known, eſpecially ſince there is a greater diverſity of Tempers, than of Faces, and the Urine, as *Galen* himſelf confeſſeth, and a great many Doctors of Phyſick after him (ſome few Diſeaſes only excepted) is but meretricious.

I have been longer on this Tract of Temperance than at the firſt I intended, not ſo much for the uſe of young Ladies, who for the moſt part are not ſubject to the leaſt Exceſs, unleſs it be of the Macaroon, or the Sugar-plum, and for which they are too often puniſhed, by the diſcomplexion, and pain of their Teeth, or the licouriſhneſs of them, but to preſcribe Rules of Health to the great-

greateſt number of Men, whoſe extravagant Appetites are too much addicted unto Riot, and Intemperance.

Chap. XVI.

Of Rayſing of Paſts.

THere are many Qualities which although they are not ſo proper unto Ladies, yet they are very commendable in them, in which number is this piece of Cookery, to have a good hand in the Paſtry; and becauſe I muſt confeſs my Ignorance herein, I ſhall referre them to thoſe Books which are the beſt that are extant on this ſubject, as *The Accompliſht Cook* Sect. 11. and *Rabiſhaes Cookery* Book 14. Markhams *Way to get Wealth* Book 2d.

Chap. XVII.

Of Chirurgery.

IT is every day confirmed by the Experience both of City, and Countrey, that many Ladies and Gentlewomen have a very rare hand in the curing of Con-

Contuſions, green Wounds, and many Sores, and other Evils which are daily incident unto Men, and Women, in which, I know not by what happineſs, they oftentimes exceed the cunning of the Chirurgions themſelves, whether their Integrity reflecteth more on the wayes of Honour than of Profit, or whether by a ſecret complacence, the Cure affecteth the one more than the other, and the ſoft hand of the Lady is almoſt as prevalent as the Plaiſter it ſelf; or whether the Gentlewoman being for the moſt part on her knees to dreſs the Sores of her Patient, her Charity, and her Humility be as acceptable before God, as the Pain and the Danger of her Patient is importunate with her, and by this her ſilent Oratory, a more ſpeedy, and a more gratefull way of recovery is effected. The ſame may be ſaid of their adminiſtrations of Phyſick.

Nevertheleſs we deny not but that Phyſitians and Chirurgions are very neceſſary, and greatly to be eſteemed for the knowing and curing of Diſeaſes, and other Maladies which Men are ſubject to, for if a Friend who comes to condole us in our ſickneſs performs a thing that is acceptable to us, how much more dearly ſhould the Phyſitian, and the

the Chirurgion be respected, who not only come as Friends to visit us, but as Benefactors to restore us. The most remarkeable Books for Physick and Chirurgery which I shall commend to Gentlewomen, for their Improvement in the knowledge of Chirurgery are, *The Queens Closet, The Countess of Kents Secrets, Dr.* Burges *his* Vade Mecum, *&c.*

CHAP. XVIII.

Of New Fashions.

SEcond Cogitations are alwayes the best; if I have been a little too rigid in the Treatise before, concerning Apparell, I shall indeavour to make amends for it, it being the business of this Pen, to inform and delight young Ladies and Gentlewomen, rather than discourage or affright them.

If Man at the first was left to be his own Taylor, and had the Universe to supply him with Stuff, and Trimming, and did make up his Cloathes, as he himself thought convenient, it is apparent that the following of Fashions is left at liberty, and amongst wise Men it ought not to be taxed, unless it be in-

Fashions left to liberty.

con-

convenient or ridiculous.

Every Mans or Womans Palate may be as well confined to one kind of Meats, as their Fancies to one kind of Fashion: It is not only lawfull for a Man or Woman to vary in their Apparell, but even to please themselves in that Variety, since in it self, one is as lawfull as the other; a little Skirt which was in fashion the last year, is as legitimate as the large deep one now in use; and the Hat with a high Crown is even as unreproveable, as that with a narrow Brim, and which sits close to the Head: Nature is the Mistress of Variety, she made all things for Strength, Use, and Ornament, and it is Neglect, and indeed, a sloth that converts all things into a Weakness, and a loathed Deformity. We need no more but sit still, and Diseases will arise only for want of Exercise.

Though we hear nothing of Apparel, till Sinne sent Man to seek for it, yet since it is a Covering for Shame, there is certainly something of Decency in it. 'Tis generally believed, if *Adam* had not fallen he had no need of Garments, his Innocence was his cloathing: It is true that after his fall he made himself a Covering of Fig-leaves, and whether he

he lighted upon it by accident, as the next at hand, and the readieſt, or whether it was taken for a preſent neceſſity, there being no better to be found, we have not leaſure here to diſpute; but ſure it is that it was a Garment ſo uneaſie, and ſo unfitting for him, that God himſelf out of pitty to his Creature, did put him into a more durable, a more warm, and defenſive Cloathing, than what his own ignorant wretchedneſs had lighted on. And indeed we find it naturall to wear Apparrell, there being no People, or Nation ſo extreamly ſavage, but they have ſomething about them to cover their ſhame: Nor can any Men be ſo unreaſonable or ſo prophane, to complain of Providence, becauſe that Man came naked into the World; for ſeeing he was Lord of all, and was endued with wiſdome to make uſe of all, there was no need to bring him cloathed on the Stage of the World, as other Creatures were, who have no abilities to help themſelves. We ſee in Birds, that the parts moſt to be concealed, are covered with Feathers, and in Beaſts, with a Tayl. It was Sin that firſt brought Man to ſtand in need of a Covering, who is ſo aſhamed of the cauſe,

that

that ever ſince he doth what he can, to find out wayes to cover his ſin.

We read that God himſelf commanded the Garments of his High-Prieſt, to be glorious, and beautifull; not only to be rich in the outward materials, and curious in the workmanſhip, but orient in the Colours, and refulgent with Jewels: And whether it were learned from the *Jews*, or the Heathen had it naturally of themſelves, it is moſt certain that their Prieſts were more magnificent in their pomp, and in their Robes, than others were though of the higheſt Dignity. From which premiſſes this Doctrine may be raiſed, that good Cloaths are not diſpleaſing unto Heaven: Many Reaſons may be given for this, and good Uſes may be made, which for brevity ſake I omit. We look almoſt with admiration on the Peacocks ſtarry Train, and what a way Nature hath provided in that Creature to ſpread it, and to have it ſeen. Apparrell no doubt is an ornament, and yet they are not right that in their habits are too ſordid, or too ſingular; the one argueth too ſullen, and the other too light a Diſpoſition. Howſoever as the World goes, a Lady doth not loſe in her Reputation, by be-

Good cloths not diſpleaſing to God.

being cloathed a little above her rank, rather than altogether beneath it. The Lapidary that is to ſet a Jewel, doth give it all the beſt advantages that poſſibly he can think on, and the richer it is, the greater is his endeavour and his care to grace it in the luſtre. Although a Diamond will glitter, and caſt abroad its rayes when it is never ſo plainly ſet, yet we think that neither the Cut, or the Water can make it ſparkle too much. It is not only convenient, but neceſſary, that upon occaſion young Ladies be braver than ordinary, as upon their addreſſes to Perſons of Eminency, upon cauſes of publick Joy, and on ſolemn and ſacred Meetings. *Socrates*, an auſtere Philoſopher, being one day demanded, what was the reaſon he was ſo extraordinarily fine in his long Caſſock, and his new Shoes, made anſwer, *That he might appear handſome to the handſome.* We ought in our Cloaths, to conform our ſelves to thoſe with whom we do converſe. We find in the Epiſtle of St. *James*, that the gold Ring and the coſtly Apparrell found more reſpect, than the Man that was not ſo richly arrayed. We do gueſs at the goodneſs of the paſture, by the graſs which we ſee upon the ground.

Young

Young Gentlewomen in their habits ſhould conform themſelves unto cuſtome, and to the Faſhion that is decent and generall, to the occaſion, and to their own condition: That is beſt which beſt ſuits to every ones calling, and the quality they live in: and becauſe moſt Men, and Women judge by apparencies, it is behovefull to provide for a good eſtimation even from cloathes, and from the outſide. If there were not a due reſpect to be had according to ranks, and qualities, what uſe would there be of the ſcarlet Dye, what uſe of Pearls, or Jewels, what uſe of Silk, and ſofter raiment? they would be accounted as ſuperfluities, and be rather burdens, than benefits to the World. It is a Principle in Philoſophy, that *Nature doth nothing in vain:* Certainly it was not without ſome great deſign, that Nature ſhould provide ſuch great riches, and that ſhe ſhould be ſo carefull to conceal them from the ſight, as much as the poſſeſſion of the vulgar. The Scarlet colours, the Purple, the Silks, the Furrs, the Ermins and Beavers, the Pearls and Diamonds, do juſtly find wearers whom they well become; yet in Apparrell a gallant careleſneſs doth far ex-

ceed any affectation whatsoever: Too curious a Dress doth proclaim unto the World that we dwell too much on outsides. There are three good Uses which we may lawfully make of Apparrell; to hide the shame of nakedness, to preserve from cold, and to adorn the Body; the worst task we can put it to is to engender pride. When *Demonax* saw a young Gallant in brave Apparrell, and to put on an extravagant Insolence with his Feather, and his new Fashions, he whispered these words into his ear, *Those Silks, and fine Cloaths you boast of, were spun by a Worm, and worn by a Beast, before they came on your back, and yet the Worm continues still a Worm, and the Beast a Beast, and the Bird in whose Tail was the Feather in your Hat, is a Fowl still.* There are some persons who although never so gorgeously attired, yet no Cloaths can hide them from the Fool or the Clown, whilest others do give a grace to any thing they wear; and this may partly perswade us, that comely Apparrell is far better than costly, or conceited. A Lady may be allowed to please her fancy in her habit, provided it doth not disparage her Judgement. She that will be singular in her Apparrell,

Three Uses to be made of Cloaths

had

had need of ſomething in her extraordinary, that might weigh down her affectation.

CHAP. XIX.

Of Buſineſs or Employment in which Ladies and young Gentlewomen may be concerned.

LAdies for the moſt part are of a tender Conſtitution, and there be many of them that have ſo great an averſion to the performance of any Buſineſs, that carries difficulty with it, that you may ſooner perſwade a Cat to leap into the water, than procure them to enter upon any thing that is troubleſome or unpleaſing. And theſe for the moſt part are Gentlewomen who have paſſed their youth undiſcipli'nd, and have been bred up in ſuch a Delicacy, that they know no other buſineſs but their pleaſures, and are impatient of any thing that looks like a hinderance to it. And by this means it often comes to paſs, that the management of the affairs doth deſcend into inferiour hands, and that for want of skill all the wheels of Family-government are out

of order: Certainly those are the active Spirits that give Laws to the idle and voluptuous. Business is the Salt of humane life, which not only gives a grateful relish to it, but withall it doth dry up those Crudities which otherwise would prove offensive; it preserves from putrefaction, and doth chase away those blowing flyes that would corrupt it: He that with a Sythe should mow the empty Air shall be sooner weary, than he who sweats with toyl to cut the standing Corn. And the better to perform business, they should first be throughly acquainted with what it is they go about, for they shall be subject to go astray if they have no certain guide to direct them; and if they want temper, they shall be sure not to want trouble; no storm can shake the frame of that Mind that is builded upon Temperance; it placeth us out of the reach of others, and bringeth others to be subjected to, and to be within the compass of our own power. Let every one be sure to drive his own business, rather than to let it drive him; when we are once brought to be necessitated, we are become slaves to our own affairs, they do master us which should be commanded by us. But in the right ordering

Business the heart and comfort of humane life.

dering of affairs, a ſpeciall eye is to be had to Circumſtances, for Circumſtances many times are more than that which is the Main, and thoſe muſt carefully be laid hold on as they do offer themſelves to occaſion.

There is as great a difference betwixt induſtry and neglect, as there is betwixt a Garden curiouſly kept, and the Field of a Sluggard which *Solomon* maketh mention of; the one is cloathed with beauty, and a chearfull lovelineſs, and the other with brambles and thorns; take the weeders away from the Garden, and a very little time will change it into a Wilderneſs. Every young Lady ſhould think her ſelf to be like the Watch ſhe carrieth in her Pocket, if evening and morning it be not wound up with circumſpection, it becomes either falſe, or unprofitable, it either goeth not to direct, or it ſerveth to miſlead; the leaſt neglect will lead them aſide to improficiency or offence.

Every young Lady to be like a Watch.

How fair and freſh ſoever the ſoul be, yet in our fleſh here in this life it liveth in ſmoak, and duſt, and if daily it be not bruſhed and cleanſed, it quickly will diſcolour. Diligence alone is a good Patrimony, but neglect conſu-

meth the greateſt Fortune; the one is active, it preſerveth, and gathereth, and the other like Death is the diſſolution of all. But that the honour of Induſtry may the more appear, we ſhall in the next place repreſent unto you the ill conſequences of the Vice of Slothfulneſs.

Chap. XX.

Of Idleneſs, and how much to be avoided by young Ladies and Gentlewomen.

I Believe it is too true, that young Ladies oftentimes learn to do ill, by doing what is next unto it, and that is *Nothing*. How bright doth the ſoul grow with uſe, and negotiation; in what a heighth of conſtant happineſs doth that Family flouriſh, where the Miſtreſs of it ſteereth in an ordered courſe? Idleneſs is the moſt corrupting fly that can blow in any humane Mind; it not only ſtupifieth the Minds of Virgins, but groweth alſo upon their Bodies, and their Bloud, and betrayeth them to Diſcomplexion, and Sickneſs, and to many Infirmities. Induſtry is never wholly unhealthfull, or unfruitfull;

The dangerous effects of Idleneſs.

full; if it be not attended with health and joy, it will baniſh want and poverty. There is a good Angel alwayes waiting upon Diligence, which carrieth a Lawrell in her hand to crown her. What an unworthy memory did that Lady leave behind her, of whom we find nothing elſe recorded but only that ſhe lived, and died. Every one ſhould ſmell of that which he is buſied in, as thoſe who ſtir amongſt perfumes, and ſpices ſhall, when they are gone have ſtill a grateſull odour with them. It is none of the meaneſt happineſſes to have a Mind that loveth to be exerciſed in Vertues: Vertue is the only and the abſolute improvement of the ſoul, and there is no creature ſo ruinous, or ſo wretched, as the idle perſon.

CHAP. XXI.

What Pleaſures, and how far to be uſed by young Ladies and Gentlewomen.

PLeaſure undoubtedly is lawfull in it ſelf, and GOD at the firſt did ordain it for uſe. If it be taken as it was at firſt provided, it will be taken without a ſting, but when we exceed either

Pleaſure lawfull in it ſelf.

in the measure, or the manner, we pollute the purer stream, and drink our own destruction. That either Men or Women should let loose the reins to all the corrupt and mistaken pleasures of this life, was never licensed by any of the wiser sort of the Heathen. Young Ladies and others may rejoyce, and delight themselves in all that God gives them for pleasure, but yet they must use this delight with such a moderation, with such a prudence, and so much warrantableness, that they may be able to give an account thereof to God, who in his bounty hath given such pleasures to them. And above all, those pleasures are most to be commended, which on all sides are so legitimated, that they leave in the conscience no private check behind them, to upbraid the sense for the unlawfull using of them. He that plungeth himself in a puddle, doth but engage himself to an after-washing to get his filth away; and who is so mad to feast on that, which he knows would make him sick if he eats it. Almighty God would never have allowed to Man or Woman the desire of pleasure, and the faculties to enjoy it, if he had not meant that in decency they should make use of them.

Actions

Actions that are ſo naturall in themſelves, are not unlawfull, but as they are found to run into exceſs, and to be attended with unlawfull Circumſtances. St. *Paul* ſaith in one of his Epiſtles, that *all things were lawfull to him, but all things were not expedient:* All things in themſelves, as they were pure naturall Acts, and indifferent, neither good nor bad in the commitment, were lawfull, but being chaſed about, and pounced with the ſettings off, and the pouderings of exceſs, they were not expedient for him. There is ſo much corruption adhering to their uſe, by exceeding the meaſure, miſtaking the manner, miſplacing the time, that although they be lawfull in themſelves, yet if they be circumſtanced amiſs, they are not expedient. It is not a ſin to be honeſtly rich, nor a vice chaſtly to enjoy the Rites of Marriage; the unlicenſed pleaſures are thoſe that leave a ſmart behind them.

We may prove alſo from the ſundry variety of delights which God hath created in the World, that the uſe of them is lawfull, for God would never have made them ſo diſtinct in their kinds, not ſo many in their numbers, if it had been wholly unlawfull for Man,

Man, or Woman to uſe them. All the ſeveral taſts of food were intended to pleaſe the pallate, as well as meerly to content our hunger. Of all the beautifull fruit in Paradiſe, there was but one Tree only that was exempted. I conclude therefore that Men or Women, as well young as old, may enjoy themſelves in thoſe felicities and delights, which they have a well grounded inclination unto, provided they ought ſo to uſe them, as not to be enthralled in the guilt of them, but they may be well able to acquit themſelves upon the account for uſing them. Whatſoever they do, they ought before the Act to examine the ſequell, if that be clear, the preſent enjoyment will be eaſe, and content; but to ruſh inconſiderately upon pleaſures that muſt end in repentance, doth not ſuit with that wiſdome which all ought to be endued withall.

Pleaſure how to be uſed.

CHAP. XXII.

Of Silence requiſite to young Ladies and Gentlewomen.

I Have oftentimes obſerved in ſome Gentlewomen ſuch an unlucky kind of diſpoſition, and ſuch an envious pride, that they cannot endure that any but themſelves ſhould be ſet forth, as excellent, inſomuch that when they hear one juſtly praiſed, they will either ſeek to extenuate her Vertues, or if like a clear light they be truly eminent, they will wound them by detracting from them; or if their tongue cannot condemn them, they will be ſure to leave them in a ſuſpected ill by Silence.

They ſhould think that the applauding of Vertue would win them far more honour, than the ſeeking ſlily to diſparage it. If we knew Vices in Men or Women, we cannot ſhow our ſelves in a nobler Vertue, than in our charity to conceal them. When friends part, they ſhould lock up one anothers ſecrets, and interchange the Keyes. She that pretending to Vertue, is buſie in the

the ſtains and blemiſhes of others, is like to him that ſeeks loſt gold in aſhes, in unſetling, and blowing them about, he hides that more which he better might have found with ſtillneſs.

The true Vertue of Silence.

The true Vertue of Silence cannot be too much commended. It is ſuch a quality that I want words to expreſs its worth: I cannot well tell which I ſhould moſt commend to Gentlewomen, either Speech or Silence, ſince the one of them doth too much, and the other too little; Speech enricheth, and corrupteth, but Silence is poor, but honeſt. I am not ſo much againſt Diſcourſe, as vain pratling, which conſumes time, and profiteth no body. Speech indeed is one of the bleſſings of Nature, but to ride ſtill on the top of it is too vehement. They that uſe it are at great pains in feeding hungry ears, and to ſpeak properly are the very Bellows to kindle laughter; and they are not only guilty of this fault, but they are unſafe and dangerous, their words diſcovering their mind, and negligently betraying to every eye the ſight of their heart. When I hear one of theſe common ſpeakers, I let his words paſs without any more attention, than I beſtow upon a Clock when I care not for

for the hour of the day; but he that ſollicits my ears but ſeldome, I receive his pleaſure with pleaſure, and willingly grant him a room in my memory.

The firſt word in the School of *Cleanthes* that great Philoſopher, was *Silence*; and the firſt word of Command amongſt Souldiers in the Feild now adayes, is Silence. A talkative Man or Woman is like an unbraced Drum, which beats a wiſe Man out of his wits. Some are blabbs of ſecrets, and theſe are traitors to Society, they are veſſels unfit for uſe for they be bored in their bottomes. Others there are who will boaſt of the favours they have received, and by this means they often bring goodneſs into ſuſpition; they both loſe love, and injure fame. Some have variety of Stories, even to the tiring of their hearers, and theſe for the moſt part are the grave ſort of the follies of our Age; their ungoverned tongues do ſtray into a waſte of words, and ſo give us cauſe to condemn their memories, which do retain ſo much of their youth.

A Gentlewoman that is ſilent, beſides the advantage ſhe hath of the talker, in receiving all ſhe hath without pay-

paying back any thing for the receiving of it, doth by eſchewing and loathing the profuſe vanity of the others words, become not only more ſilent her ſelf, but if ſhe be vertuous, more ſecret alſo.

Secrecy of two kinds.

Secrecy is of two kinds, of our Friends, and of our own; that of our Friends, Religion commandeth us to keep; that of our own, Diſcretion. For the ſecrecy belonging to our ſelves, there have been ſome Men and Women who have not been ſo ſecret, but fooliſhly have divulged, that if the linnen which they do wear next unto their Bodies, ſhould be privy to their Determinations, they would burn that linnen. This Silence is a meer babling, and argues no diſcretion but extravagance.

A juſt check to ſome pretending to Silence.

Many States have uſed to puniſh the laying open of Secrets, with the loſs of their tongues, which was a very juſt Law, and a ſure one, for no example prevails with a born tatler, but the forfeit of his tatling Organ. I wonder that the *Turks* do not generally deprive their ſlaves of their tongues, as of their ſtones: methinks they ſhould be as jealous of their ſecrets, as they are of their luſts. Certainly all people that are ſubject to this flux of words, are very dan-

dangerous. I never knew tatling a ſafeguard, but only by the Geeſe that preſerved the Capitoll; they are all to be ſhunned, their converſation being more unſafe, than the fellowſhip of the moſt malicious, for words are more pernicious than blows; there is no Fencer that can find a Ward for them. I ſhall conclude this Chapter with that of a famous Writer, *There is a Time when nothing, there is a Time when ſomething, but there is no Time when all things are to be revealed.*

Chap. XXIII.

Of the Advantages which Ladies and Gentlewomen have by their honourable Deſcent, over others that are of a plebeian Race.

MOſt certain it is that by our own Virtues or Vices we often differ from our Progenitors, howſoever through ſucceſſive Generations the Bloud moſt commonly doth hold its tincture. In a Noble Family for the moſt part the Stream doth ſtill hold Noble; and we obſerve that Offices of Truſt and Places of Command, are ſetled

ſetled on the Heirs of ſome deſerving Families, as preſuming they will merit to preſerve, what their Anceſtors at firſt by their merits did acquire. A noble young Lady having ſome Temptations preſented to her, which are unworthy of her, will conſider with her ſelf before ſhe gives aſſent, Is this according to the Laws and Rules of Honour? according to the Example of ſo many excellent Ladies, from whom I am deſcended, and to whom by the Intereſts of Duty, or Conſanguinity, I do owe the greateſt obligations? Is it according to the Rules of Piety? Is it attended with ſuch Regularity and Order, that I find nothing unſeemly, nothing inordinate in it? And thus weighing the lawfulneſs of the Act, before ſhe gives way unto it, ſhe preſerves her ſelf in the honour of her primitive Integrity, and prevents all dangers that threaten to undermine it. She that diſcharges her duty to God, and her Parents, cannot but be eminent in all the reſt of her Converſation; the foundation of Honour, and Greatneſs, is laid in obedience, and reſpect to them; and thus being ſeaſoned with the principles of Honour, ſhe is beyond the ſtandard of ordinary Women,

In what the true foundation of Honour is laid.

Women, and liveth in a higher, and a more noble Region. And not to ſpeak of the Helps of Fortune, which give a great advantage, it is moſt certain, that Earth cannot preſent us with any thing more glorious, than ſuch noble young Gentlewomen, when they are illuſtrated with the Rayes of Vertue. In a beautifull Body the Temper and the Delicacy of the Spirit doth conclude it admirable; if there were not ſomething more than ordinary that lyes couched in the practice of Honour, Nature would never have planted ſuch a tranſcendent deſire of it in generous, and enlarged Souls.

The Ladies that are of the higheſt merit in themſelves, do inſiſt leaſt upon their Anceſtry, for they very well know who vaunteth vainly of his Pedegree, commendeth not what is his own, but what is anothers, and that the beſt way to keep their Anceſtors Vertues in memory, is to adde unto them, and to illuſtrate them by ſome actions of their own. When Poſterity can boaſt of nothing but their Foreſathers merits, they ſubſiſt juſt like Felons, by the protection of that Altar, from whence they are no ſooner pulled, but they fall to death, and ſhame.

Chap. XXIV.

Of Women in generall, amongſt whom young Ladies and Gentlewomen may find many excellent Examples to direct them.

EVery man is ſo much the better, by how much he comes nearer unto God. Man is nothing more like him than in being mercifull, yet Women in generall are far more mercifull than Men, it being a Sex where pity and compaſſion are more eminently remarkeable: And as they are the more compaſſionate, ſo they are the more temperate. It is heat that tranſports Man to immoderation and fury; 'tis that which forceth him to ſuch a ſavage and libidinous violence. Women are naturally the more modeſt, and Modeſty is the ſeat and dwelling place of Vertue. Whence proceed all bloudy Villanies, but from an unbluſhing Impudence? It may be thought that if *Adam* and *Eve* had both continued in their eſtate of Innocence, that *Eve* had never been in that ſubjection, but had enjoyed a continuance of her former

former eſtate, which had nothing but bleſſedneſs in it. If it be argued from the words of the Text, that the Male is there placed before the Female, and therefore the more worthy; it may be anſwered, we find there that the Evening and the Morning made the Day, yet from thence we do not conclude, that the Evening is better, or more worthy than the Morning. That *Adam* was made the Governour of *Eve*, may rather be thought to be the puniſhment of her ſin, than the prerogative of his own worth, All do acknowledge that her Body was more admirable, and more beautifull than *Adams*; more full of Curioſity and Wonder, and ſhall we be ſo prophane to think, that God would put a worſe Soul into a better Body? It is a principle in Philoſophy, that *the Manners of the Mind do follow the Temper of the Body*, by which (without being much beholding to any Logick) we may eaſily conclude, that the comelieſt outſides are for the moſt part the moſt vertuous within. The Diſpoſitions of Women in generall, are of a more tractable temper, than the harder mettall of Men; it is their eaſie Natures that hath cauſed Men to accuſe them of

Fear, and Inconſtancy, and to be ſometimes extream in their paſſions; when if we ſhould but take the pains to examine their Inclinations, we may peradventure find it to be as innocent, as their accuſers do render it faulty, and to be worthy of excuſe, if not of commendation. They are not commonly of ſo light a Temper, as to ſuffer themſelves to be carried beyond the bounds of Reaſon.

But I muſt ſubmit my ſelf to ſome Qualifications, for I ſhould not ſet up a School of Vertue, but of Vice, if I ſhould ſeek to juſtifie Women in all things. The Garlands of true praiſe are only due unto the pious, and thoſe, of a generous deſcent, and thoſe who are the moſt generous, are the moſt pitifull. They know it is more glorious to vanquiſh their own paſſions, than their Detractors, and that to give life when they may take it away, is as it were to raiſe the dead without the working of a Miracle.

Nothing doth more misbecome that Sex, than Choler. I have often ſeen a fair Woman melancholy, yet I never heard that any hath ſeen a fair furious one. They had need indeed of ſome Philoſophy, to aſſiſt them in the conqueſt

queſt of their other paſſions, but to defend themſelves from this, it is enough for them to make uſe of their Glaſs only, for in the heighth of their paſſion let them but look therein, and it may be a good means for them to correct themſelves as to that paſſion, for the time to come. Women in generall are like unto that Herb of which *Plutarch* maketh mention, they being well prepared become a ſoveraign Antidote, but growing too luxuriant, and running into ſeed, they degenerate into the rankeſt poyſon.

I might here propound unto them many remarkeable Examples, which may ſerve to enflame them to the love of Vertue, and of their own Honour, as of *Penelope*, *Portia*, *Paulina*, and others, who being Heathens, their Examples ſhould be of a greater force; for if perſons living without the knowledge of the true God, and aſſiſted with no other Helps but thoſe of Nature only, and of Reaſon, have made no delays to walk in the rough and narrow paths of Vertue, and without any fear of the thorns, have with their own hands put away whatſoever might make their paſſage difficult, what ſhould not the Ladies do of our Time, to whom God

himself hath given Directions to guide them in their way, whom he hath assisted with his Graces for the exercise and performance of all Duties, and whose performances he hath promised to reward with Joyes upon Joyes, and every Joy environed with Eternity.

Chap. XXV.

Of Modesty.

Occasion and *our Nature* are like two inordinate Lovers, they seldome meet but they do sin together; nevertheless if they do meet, and the Heart consenteth not, some great Scholars are in doubt, whether the offence be punishable, though the act be committed: *Who wilfully doth any thing evil is a wicked Man, but he that doth it out of necessity is not altogether evil.* They do adde, that even actuall sins have so far their dependency on the Hearts approbation, as that alone can viciate or excuse the act. But I am of opinion, that there is no Man but is faulty in all his actions be they what they will, at least by some circumstances, though peradventure sometimes excusable in others

others that ſeem to be of more importance, For if we ſhall calculate aright, Man is his own Devil, and oftentimes doth tempt himſelf: So prone are we to evil, that it is not one of the leaſt Inſtructions that doth adviſe us to beware of our ſelves.

Now an excellent Virtue to reſtrain or check a Man or Woman from running into Vice, is Modeſty. I am perſwaded many Women had been bad, that are not ſo, if they had not been bridled by a baſhful Nature. There are divers that have a Heart for Vice, that have not a Face accordingly. Modeſty chides young Maids from bold Company; it reſtrains them from ſordid enterprizes; it teacheth them to love vertue only; it aweth the uncivil Tongue, and chains up the licentious hand. Surely the Graces ſojourn with a bluſhing Virgin. It is recorded that the Daughter of *Ariſtotle* being asked which was the beſt Colour, made anſwer, *That which Modeſty produced in ingenious Spirits.* Certainly the Heart of the bluſhing Lady is nearer Heaven, than the Forehead of the brazen Rauntreſs; for it is the offſpring of Humility, and when that leaves a ſcarlet tincture behind it,

Vertue is alwayes upon that Varniſh. It was *Liviaes* Modeſty with which *Auguſtus* was affected. A Spirit modeſtly bold is like the Wind, to purge the Worlds bad Air. To bluſh at Vice is to let the World know, that the Heart within hath an inclination to Vertue. But when Spirits do begin to degenerate into ſloth and wantonneſs, they are apt to fall from one Infirmity unto another, and at the laſt (tranſported, I know not with what boldneſs) they do leap into the higheſt Impudence.

To give a check unto ſuch young Blouds, who weigh not the danger untill they are fallen into the ſnare, and who then to expediate themſelves from the ſuſpition, and the guilt of one ſin, do commonly commit a greater, and do proceed from the acts of Luſt to the acts of Murther; I am enjoyned in this place, for the Information of all young Maids that are ignorant of it, and for a terrour to all thoſe who to excuſe their Honour, are obſtinately reſolved to commit a Murther, to give them a ſight of this enſuing Act of Parliament.

An Act to prevent the deſtroying and murthering of Baſtard Children.

WHereas many lewd Women that have been delivered of Baſtard Children, to avoid their ſhame, and to eſcape puniſhment, do ſecretly bury or conceal the Death of their Children, and after, if the Child be found dead, the ſaid Women do alleadge that the ſaid Child was born dead, whereas it falleth out ſometimes, (although hardly it is to be proved) that the ſaid Child or Children were murthered by the ſaid Women their lewd Mothers, or by their aſſent, or procurement,

For the preventing therefore of this great Miſchief, be it enacted by the Authority of this preſent Parliament, That if any Woman (after one Month next enſuing the end of this Seſſion of Parliament) be delivered of any Iſſue of her Body, Male or Female, which being born alive ſhould by the Laws of this Realm be a Baſtard, and that ſhe endeavour privately, either by drowning or ſecret burying thereof, or any other way, either by her ſelf, or the procuring of others, ſo to conceal the Death thereof, as that it may not come to light whether it were born alive or not, but be concealed, in every ſuch Caſe the ſaid Mother ſo offending ſhall ſuffer Death, as in caſe of Murther, except ſuch Mother can make proof by one Witneſs at the leaſt that the Child (whoſe Death was by her ſo intended to be concealed) was born dead.

And to make the Sentence of this Act yet more ſevere; It is moſt certain that a Woman in the City of *Cheſter*

was

was delivered of a Child, which ſhe laid in an Orchard, and covered it with leaves; it ſo fell out that a Kite ſeeking for her prey, diſcovered it, and ſtruck ſo violently at it, that the Child died thereof: We do find here that the Mother was not the immediate cauſe of the Death of her Child, but the Kite; nevertheleſs when ſhe was arraigned at the Aſſizes following, ſhe was condemned, and executed. In this Caſe (ſo ſtrict was the Jury) that the will was taken for the deed: And I do find the Caſe in Print to be thus reported and printed, *Car elle avoit un intent par ces voyes pour le tuer*; for by this way ſhe had an intent to have deſtroyed it.

Not out of any Deſign of my own have I inſerted this Act of Parliament, for it is not agreeable to the candour and ſimplicity of this Pen, nor to the tempers of young Ladies, whoſe innocence needs not any ſuch terrour of Examples to preſerve their Chaſtities.

CHAP.

Chap. XXVI.

Of immodeſt Songs, and vain Ballads, and other idle Pamphlets, which make young People immodeſt, and with which they are oftentimes too inordinately affected.

I Have already made mention of the nobler ſort of Pamphlets, and how far they are to be admitted. Young Gentlewomen muſt not make paſtimes to become their exerciſes, nor turn their moſt ſerious times into hours of recreation, and vain delight: There is nothing that is made only for pleaſure. Creatures that are the moſt glorious are the moſt active: The Sun, the glory of the Univerſe, by whoſe light beauty is known to be beautifull, doth never ſtand ſtill, nor hath ever made a halt, but once by a great Wonder, in the dayes of *Joſhua*. His ſetting in one Hemiſphere is his riſing in another. Buſineſs is as well the content and comfort, as the enriching of Mankind. Undoubtedly the Gentlewoman that finds a way to preſerve her ſelf from idleneſs, doth go to bed with a far more ſatisfied conſcience, than ſhe who ſpends

Of Songs and Ballads.

ſpends all her time in ſloth, and vanity.

Books of recreation ſhould be only uſed in the hours of recreation, and ſo ſhould Stage-playes, and all other Subjects of harmleſs wit.

Reading requiſite for young Gentlewomen.

For whileſt Books containing honourable and noble Subjects, may be permitted to young Gentlewomen, to entertain the hours of their greateſt leaſures, there is no toleration given for the reading of wanton and licentious Pamphlets. Some Stoicks indeed there are, who will not allow any Books to Womankind; they will be content that young Gentlewomen communicate with learned perſons, but yet I know not by what ſevere nicety, they would keep them from reading their Works, like to the profeſſors of the Religion beyond the Seas, they are well pleaſed the people ſhould know that there is a Bible, but they muſt have a great care not to look into it. But to ſpeak the truth, what can be deſired for the ornament of the Mind, which is not contained in Books, where Vertue is to be ſeen under all kind of viſages, and Truth diſcovered in what manner ſoever they deſire it: They may behold it with all its force in the Philo-

Philoſophers; with all its purity in the Hiſtorians; with all its beauty and its dreſſes in Oratours, and Poets. In this pleaſing variety, all humours and conditions may find wherewith to content themſelves, and wherewithall to be Inſtructed. Here it is that Truth is not altered through paſſions; here it is that ſhe ſpeaks as much without fear, as without intereſt, and trembles not at her entry into Palaces, nor in the preſence of Monarchs.

And for what cauſe.

And for this cauſe it is that Reading is very requiſite for Women, whether young, or old. They have no leſs need of dumb Teachers than Princes; for Beauty as well as Royalty, are conſtantly attended with more flatterers, than inſtructors. To diſcover, and acknowledge their faults, it is neceſſary that ſometimes they learn of the dead, what the living dare not tell them. It is in Books only where they may diſcover the imperfections of their Minds, as they find the imperfections of their Faces in their Glaſſes. Here they find Judges that cannot be corrupted either with Love or Hate; the fair and the foul are both treated alike, having to do with Arbitratours who have no other eyes, but only to put a

differ-

difference betwixt Vertue, and Vice.

But as I have already admoniſhed; ſince all Books are not Excellent, and there are ſome which juſtly do deſerve not to ſee the light, unleſs it be the light of the fire; there is I muſt confeſs, no leſs difficulty for Gentlewomen to chooſe good Books, in which they may employ themſelves alone, than to chooſe good Spirits, to entertain themſelves in company.

The Tyranny in ſome School-Miſtreſſes juſtly reprehended.

And here I cannot chuſe but blame the Tyranny of ſome Governeſſes, and Miſtreſſes of Schools, who think no Books to be approved, but thoſe only which pleaſe there own fancy. As the value of Coins depends on the Ordinances of Princes, ſo the worth of Books, and purity of Language, depend only upon the price of their imagination. The beſt Scholars cannot avoid their cenſure, if they ſubmit not to their Judgement. All the practice, and all the approbation, are in their hands. Their allowance muſt be ſought for to have it take, and there is no other glory, but what they diſtribute. Although Men of the beſt rank do differ in their Judgement from them, yet they are but ſhallow fellows, for all the Reaſons they can alleadge

leadge to maintain the contrary, and muſt be ſo reputed in the opinion of their Schools. By this Errour it often comes to paſs, that good Books (in their Schools eſpecially) do taſt no no better at the firſt, becauſe theſe petty if not pretty Impoſtours do cry them down, and do labour to obſcure their worth. They conceit, that having blamed the Works of others, it will adde unto their Glory, and that all other women for the time to come will altogether rely on their Judgment, as a Rule infallible. But as Vertue at the laſt in the deſpight of all her Accuſers, ſo theſe Books will ſhine in their full Merit, in deſpight of the Ignorant, and the Envious, and Reputation which for a time is hindred by their Malice, will dilate it ſelf with a greater Glory. Experience doth let us ſee, we are not to follow there Advice, becauſe they ſpeak not of Books according to Truth, nor ſometimes according to their own Opinion, but according to the Intereſt they propoſe unto themſelves : by which young Gentlewomen may ſee, that they are not ſo farre to aſcribe to the Judgment of others, as quite to renounce their own, and that they have no Reaſon to truſt altogether to ſuch ill Guides.

Why good Books are oftentimes condemned by ſome Women.

How

More Cautions for young Gentlewomen in reading of Books.

Howſoever I would not have young Gentlewomen to take the pains to read all Books, or to affect the multitude of them: I am altogether of the contrary opinion, and do believe that it is no leſs unprofitable than faſtidious, to read all ſort of Books that ſhall preſent themſelves unto their hands, unleſs they ſhall Peradventure do as the Travailer, who having paſſed through divers Countreys where he made no ſtay, but only taken a ſurvey of them, did at the laſt make choice of ſome one of the richeſt of them to inhabit in: for why ſhould young Gentlewomen take the pains to ſeek that in many which they may find in one: as if the Sun had need of the Starres to give light, or as if it had not light enough of its own to illuminate the world.

Quantity is not the meaſure, one ſole Book when it is good may ſerve for a great Library: To which purpoſe St *Jerom* writing to *Fulvia* hath a ſingular expreſſion; *As you would ſell* (ſaith he) *many Pearls to purchaſe One which had the Brauty and the Price of all others, ſo you ſhould renounce all ſorts of Books, to devote your ſelf wholly to One, where you may find whatſoever is needfull to inſtruct you, and to give you contentment.*

And

And indeed to read few, so they be pleasing and profitable, is not to diminish the fruit, but rather to augment it: It is not to be less knowing, but to be the less troubled; for as they who do eat continually, do gather together a mass of Crudities, so such who will be reading in every Book that possibly they can get, must needs be clogged with a great confusion. And as excess of Meats do weaken the naturall heat, so the excess of Reading doth diminish the light and the vigour of the Mind.

The danger of reading many Books.

It is not necessary then to read many Books, but to read the best, and especially never to be curious of such, whereby we cannot learn any thing, without the danger of becoming vitious. And here I needs must encounter with two great Errours, the one proceeding from Fear, and the other from Boldness. Some Mothers of Children, and others there are, who make a great scruple, that their Children should read the Books of the Heathen, such as *Seneca*, *Plutarch*, and others, in English, and yet they will give them full leave to read any lying Pamphlet. There are some again, who make a conscience to read the Books of the *Apocrypha*, though full of good

Precepts, yet the Hiſtory of *Pariſmus*, or *Ornatus* and *Arteſia*, muſt be commended and read by them.

Ignorance proceeding from Fear and Boldneſs.

But not to diſſemble: This ſcruple of theirs proceedeth from their Ignorance, and they tremble (as the Scripture hath it) where there is no cauſe of fear: For ſince GOD commanded the *Hebrews* to take away the Veſſels of *Ægypt*, and to conſecrate them to the ſervice of the Tabernacle; why ſhould we not take good Precepts from any Pagan Author, ſo we do it on purpoſe to employ them to the Glory of GOD, and to the Inſtructions of our own Conſciences. The *Iſraelites* took only away the Treaſure of the *Ægyptians*, but left them their Idols; ſo we taking the Science of Pagans, do not take with them their Errour, and Idolatry. What hurt is it to ſteal divine Riches from a Heathen Author, to put them to a better uſe.

And if peradventure they do meet with any evil things in them, they muſt behave themſelves in reading of them, as the *Jews* in marrying with Strangers, whoſe Nails they pared, and whoſe Hair they cut: That is, they are to prune whatſoever is ſuperfluous, or may offend their belief.

But

But of the looſer Pamphlets we muſt ſpeak in another manner, ſince there is nothing in them but what is evil, and dangerous. There is only a ſhew of evil in the Books of many of the ancient Philoſophers, and but a ſhew only of good in the licentious Pamphlets; ſo as taking away the mask, and ſearching deeper into it, we find nothing but Vice in the one, and Vertue in the other.

Perhaps my Judgement herein will offend many, to whom Falſhood ſeems more ſpecious than Truth, who can take no pleaſure but in that which is unprofitable, and who believe they cannot paſs the time but in loſing it. Prudence doth teach us to ſeparate Vertue from Vice, and not to fly them both at once: And when the corruption which many Pamphlets, and idle Songs and Ballads bring with them, is truly laid to heart, there is no ſober Spirit but will hold himſelf guilty, if he ſhould forbear to ſhew thoſe ſnares to thoſe young Spirits, who do not dread the danger. Idle Songs and Ballads forbidden.

And to ſpeak firſt of Pamphlets; what contentment can there be in a counterfeit Pamphlet, which is not found in Hiſtory? Are there not ſuc-

ceſſes, and events fair enough? Can there be a greater pleaſure, than to be preſent at the Birth, and Ruine of Monarchies, and Empires, and in the compaſs of an hour, to ſee what hath paſſed many Ages? Is it not an honeſt and a witty way, to ſhorten time when it ſeemeth long, by fetching it again when it is ſlipt away, and to find recreation againſt cares, and memory againſt oblivion? What cauſe that young Gentlewomen may not refreſh themſelves, without danger of debauchment?

The praiſe of Hiſtories.

And ſuppoſe we ſometimes find ſome good Inſtructions in Pamphlets, what need is there we follow the Example of that, which we know to be imaginary, and how ſhall we imitate Examples that we know to be falſe; as if we would take lights from Stars in a Picture, in ſtead of uſing of thoſe which the Heavens do diſcover to our view.

The like may be ſaid of Ballads, and wanton Songs: For grant that there may be ſome pleaſure in them: is there not alſo a great deal of idle and licentious fancy? Wiſedome will alwayes abandon that which delights, for that which hurts; it will renounce a little pleaſure, for a great deal of danger. To take pleaſure in an idle Song, with-

Wiſdome will renounce a little pleaſure for a great deal of danger.

without staining ones self with the obscenity of it, is a thing almost impossible; for wickednes enters insensibly into the soul, and what care soever we take to guard our selves, it is almost impossible but to be tainted with this alluring poyson. It is remarkeable, that what Spirit, or what Innocence soever we have, our Bodies even without our assent, will take and taste of the qualities which we feed upon: So our Spirits, whether we will or not, will put upon them, I know not what of the Books we read. Our Humour will be altered ere we be aware; we shall laugh with those that laugh, we shall entertain wanton suggestions at every passage we read of the *Libertines*, and we shall be sad with the melancholy; insomuch that we have seen persons wholly changed, after the reading of certain Books.

And the Reason is not hard to find: For since some Mothers cannot fix their eyes on certain Pictures, without leaving the complexion or some marks in their Infants; why should not we believe, but that the lasciviousnes contained in these Ballads, may have the same effect in our imagination, and do alwayes leave behind them some im-

preſſions in our Spirits.

And although we know they are but fictions, yet nevertheleſs they truly move, being read. The inclination we have to Evil is ſo powerfull, that it takes ſtrength through Examples, and will be contented with falſe ones, when it cannot meet with true; ſo the Ivy doth mount up on a Tree which is hollow, as on that which is perfect, and doth lean no leſs on a withered Tree, than on a green one. Our corrupt Natures, and our unruly Appetites, do ſtrongly ſway us to that which is forbidden, and a falſe Hiſtory is enough to carry us more boldly to any wicked enterprize. And as the Birds pecked the Grapes which *Zeuxis* painted; ſo paſſion doth take fire with the Loves, which theſe Ballads do decipher.

Our inclination to Evil is very powerfull.

The reading of many wanton things do heat by little, and little; it inſenſibly takes away the repugnancy and the horrour we have to Evil, and we acquaint our ſelves ſo thorowly with the image of Vice, as we afterwards fear it not when we do meet with Vice it ſelf. When once ſhame is loſt, we are in great danger to loſe that which is not preſerved but by it. If Waters violently break forth, when the Dam is broken

broken up, and the Trenches which kept them in, are cut, Affections in the ſame manner will break out with all manner of liberty, when this honeſt Fear is loſt, which doth ſuppreſs them.

This Licentiouſneſs is not bred in a moment; and it is true, that even by reading of wanton Songs and Ballads, we do not arrive to the heighth of Vice, at one, and the ſame inſtant. The contagion in Songs and looſe Pamphlets, do ſeize on the heart by degrees; it worketh on the minds of young perſons, as ſeed in the earth; it at the firſt doth begin but to ſhew the head, but afterwards it grows up every day more powerfully than another.

Licentiouſneſs was not bred in a moment.

But this is not all; for after that theſe Pamphlets, and Songs of wantonneſs, have made young Maidens bold, it afterwards doth make them to practiſe what they read, or ſing; then they labour to find out ſubtleties, to carry them on to what ſo much they do deſire, and do learn not only the Evil which they ſhould not know, but even the faireſt way to commit the ſame. And to ſpeak the truth, what likelihood is there for them to be familiar with ſuch alluring Books, and Songs, and not put their innocency it ſelf in

danger. In those vain Pamphlets, they do read how this Virgin leaves her Countrey, and her Parents, to run after that Stranger; another is in love in a moment, when she reads that she hath received Letters from such and such a Gallant, and how they have appointed private places where to meet together. These are but cunning Lessons, to learn young Maids to sin more wittily; and there is no Man can comprehend with what reason, nay with what probability, such perillous Books, and Sonnets, may be justified.

On the contrary, if the *Lacedæmonians* did forbid plays, because adulteries were exhibited; why should such Pamphlets amongst us be permitted, where such dishoneſt actions, lascivious examples, and extravagant passions, are maintained? Shall we dare to read in Books, what the Pagans prohibited to be acted on their Theaters? Shall it be said that Christians have less love for Vertue, than the Infidels.

And yet some there are, who will accuse me of too much severity, in taking away this too much accustomed delight, which many young Women have in reading vain Pamphlets, and singing vainer Ballads; they will lament

ment no leſs for depriving them of theſe vicious Books, than did thoſe Women who ſate weeping for *Thammuz*. Falſhood hath a great deal more power than Truth. Young Maids more willingly do read thoſe Books, which do corrupt good manners, than thoſe Books which do teach them; and there are more Ladies who learn by heart the Tales of *Pariſmus*, or *Amadis de Gaule*, than the Hiſtories of ſaving Truth. They take leſs pleaſure at a Sermon, than a Comedy, and had rather hear *Jack Pudding*, than a Preacher. And this made *Strato* to complain, that he had fewer Scholars than *Menedemus*, becauſe there are more who haunt the School of Voluptuouſneſs, than that of Vertue, and we love them better who flatter us, and make us laugh, than thoſe who make us ſad, and humble.

And not to diſſemble, it is a great calamity to ſee now adayes, that it is even to make us more eager, and it doth put an edge upon our curioſity, to read a Book that is forbidden. It ſeems the ſame Spirit who deceived our great Grandmother *Eve*, by ſeducing her to loſe the ſweetneſs of the fruit of Knowledge, inſpires no leſs too many

The forbidding of idle Books makes young people more curious to read them.

ny with the ſame liberty, promiſing that their eyes ſhall be opened to ſee admirable things, and that they are denied the reading of ſuch wanton Books, only out of pure envy. This Errour corrupteth a great number, whom flatterers do perſwade, that as feeble Spirits are every where in danger, even amidſt good things, ſo pure and vertuous Spirits are in no danger at all, even in the midſt of bad things. I am of another opinion, and muſt repreſent to young Gentlewomen, that be they of what Spirit ſoever, they are alwayes obliged to fly danger; and I believe there are very few who have ſo much heat or force, as to feed on poyſon, and to live on that which is the deſtruction of others. I allow no more of Poets than of Pamphlets, when there is hurt in them. Whereſoever I find Vice, my intention is to fight againſt it, and I ſhall alwayes blame thoſe idle Books, which ſerve but as a School to learn ſin with more dexterity.

CHAP.

Chap. XXVI.

Of Memory, and how much conducible it is.

MEmory is as well the ornament, as the benefit of all persons, both young and old.

Experience is the Mother of the Arts; Memory is the Parent of Experience. Memory by Philosophers is placed in the hinder part of the Head, as Fancy is in the former part thereof.

The Art of Memory (though held forth by many as an excellent help) is rather an advantage to the professour of it, for his private profit, than to bring any benefit to those who are to learn it. And to speak the truth, there is so great a difficulty to place such, and so many words, into such, and such Cells of the Brain, that it appears rather to vex, than any wayes to benefit the Memory: And some letter'd Men, who have attempted this way to improve their Memories, have confessed as much. The best Rules therefore to preserve that in our Memory, which we desire to be remembred, are briefly these:

The first is not to overburthen the Me-

Rules for Memory.

Memory, for I have read that Memory is like a Purſe, which if it be ſo full that the ſtrings cannot be drawn together, all will drop out of it.

The next is to faſten that with often repetition, which we deſire to remember. Severall diſcourſes on other Subjects will cauſe that to be loſt, which we deſire moſt to remember: Therefore in relation to it, it was well ſaid, *That it is beſt over night to knock the Nail in, & to clintch it on the morning following.*

The third is to put that which we would remember, into a handſome method, and ſo to place it, that according to ſome Alphabeticall order, on the name of that thing to be remembred, after a little ponderation, it may promptly come again unto our Memory.

The laſt and the beſt is not too much to truſt the Memory, but to have ſome Book to put us in remembrance of what is already done, or what according to promiſe, or deſign, is of any importance to be done. Good things, as the memory of good Men, ought to be had in perpetuall remembrance: As for bad, we may ſay as *Themiſtocles* to one who would have taught him the Art of Memory, *That he had rather he ſhould*

should teach him the Art of Forgetfulness.

Moderate Diet and good Air preserve the Memory. There are excellent good Remedies for the preserving of the Memory, whether in dry or moist Constitutions, for which I shall refer you to Dr. *Jacob Mosan* his *General Practice of Physick*, who hath written at large on this Subject.

Chap. XXVII.

Of Disobedience to Parents.

The Laws Divine, Natural, and Civil, do streightly oblige Children to the Honour, and the Duty which they are to give unto their Parents; It by the Instinct of Nature doth belong unto them, as the beam belongeth to the Sun, or the River to its Fountain, or the Branch unto the Tree.

Nor from the Stork alone are Creatures, not indued with Reason, taught this Principle of Love and Duty. The Lions whelps who are untractable in their rage and ravening, do cheerfully go a hunting to provide prey for their Sires worn out with age; and these Inclinations are found in Birds of Rapine,

pine, who pull the prey one from another to feed those who did beget them.

And Humane Laws give many excellent Precepts of the Piety of the Children to their Parents. If we may beleeve the History of the *Persians*, recorded by *Ælian*, we shall observe, that there have been some found amongst them, who have made voluntary wounds, and cut deep gashes in their own Bodies, wherein to bury some part of the Bodies of their Parents reduced to ashes. A thing truely wonderfull, and which condemneth the Ingratitude of those Children, who will not vouchsafe to preserve the Memory of their Fathers in their Hearts, much less their Ashes in their Bodies.

By the Laws of GOD, Children are taught to prosecute their Parents with Love, Reverence, Obedience, and Succour. The Name of a Father is as a Rock, whereon all the waves of Passion should split asunder.

A barbarous thing it is to see Children despise their Parents because fallen into Poverty. For such a wicked Contempt, some Parents transported with fury, have inflicted severities on their Children even dreadfull to those that read them; and others unpunished for

their

their Contempt, have thruſt thoſe alive into their graves who did give them life.

Children ought to ſuccour their Parents in their neceſſities, according to their abilities, which if they have not, they are to ſupport and aſſiſt them with Prayers: and on the other ſide, Fathers and Mothers are taught to give due Reſpects unto their Children with all Affection.

Chap. XXIX.

Of Sleep, or Reſt.

Our Task being now almoſt brought to an end, and our Pen beginning to reſt, we will in this place ſpeak ſomething of Reſt, and what Reſt is to be given to young Gentlewomen, for the better preſerving of their Health. *what hours of Sleep to be given to young Gentlewomen.*

The moderation of Sleeping and Waking is very neceſſary, and when either exceedeth, the Body is much endammaged, & Health much hindered.

Immoderate Watching drieth up, and doth exhauſt, and weaken the Body, and the Spirits, and therefore it doth not only procure Diſeaſes, but in many Diſeaſes it is very dangerous.

But Reſt or Sleep produceth contra-

ry

ry effects: For although the excess thereof doth make the Body heavy, and by moistening of it too much, doth oppress and suffocate the naturall heat, and engender abundance of Excrements, yet moderately used benefiteth both the Body and the Spirits; for by this means all Concoction of Food received in the Stomack, and all the parts of the Body, is best performed. Sleep moisteneth and nourisheth the Body; it maketh it fat, and expelleth all corrupt Humours either by Sweat or Urine; it perfecteth what is not fully concocted, and maketh it profitable for the nourishment of the Body; it mitigateth and qualifieth Choler; it cooleth the Body; it is the quickening of the weak and weary Members; it is finally so needfull to Nature, that without Sleep it cannot be upheld.

The benefit of Sleep.

To rise betimes in the Morning is for a good End; for it tendeth to the Health of the Body; but to rise betimes in the Morning to address themselves to the Temple of God, as many young Gentlewomen do in *London*, is of remarkeable advantage to the Health both of Soul, and Body, and effectually conduceth to the best End of all.

FINIS.

HAving treated of the Education, and Behaviour of young Gentlewomen, it will not be unneceſſary to ſhew here the ſeverall ſeaſons in the Year, as to all manner of Fleſh, Fiſh, and other things, to be provided in good Families, in the beſt manner, both for uſe and ornament, as alſo for the orderly placing of every Diſh of Meat; and finding ſome difficulty in it, I have taken the advice of many experienced perſons, that are well acquainted with the ſeverall ſeaſons, and the ordering of all aboveſaid, in the beſt manner: whereupon I have been deſired to draw a Bill of Fare, for every Moneth in the Year, wherein all former Books of Cookery have been much defective, which accordingly I have done, it being of great uſe in Families, eſpecially for the younger ſort.

A Bill of Fare for every Moneth in the Year.

January.

1. BRawn.
2. A boyl'd Capon, with Oiſters and Sawſages.
3. A Surline or Ribbs of roſted Beef.
4. A roſted Gooſe.
5. Minc'd Pies.
6. A roſted Turkey.
7. A marrow Pie.
8. A made Diſh, or a bread Pudding.
9. A roſted Capon.
10. Larks, Partridges, or Woodcocks, which may beſt be provided.
11. Lamb.
12. A Tart of Wardens, or Quinces.

13. Tame Pigeons.
14. A dried Neats Tongue.
15. Anchovies.

February.

1. A Hen and Bacon, or a Calves Head hatched.
2. Rosted Beef, or Veal.
3. A minc'd Pie, or a Lamb Pie.
4. A rosted Gooſe, or wild Ducks.
5. A made Diſh.
6. A Turkey.
7. Collops and Eggs.
8. Capon and Tarts.
9. A Skirrot Pie.
10. Fri'd Oyſters.
11. Rabit, Chickins, or tame Pigeons.

March.

1. Boyl'd Chickins.
2. A diſh of ſtu'd Oyſters.
3. A Grand Saller.
4. A rosted Breſt or Line of Veal.
5. A Pigeon, or Chicken Pie.
6. A diſh of Soles or Smelts.
7. A diſh of young Rabits.
8. Cuſtard, Capon, and Tart.

April.

1. Veal and Bacon, or Pullet and Bacon.
2. Green Geeſe.
3. Roſted Veal, roſted with a Pudding in it.
4. Spring or Lumber Pie.
5. A Tanſie.
6. Rabits and Tarts.
7. You may adde Salmon and Lobſters.
8. Prauns, or Sparagraſs,

May.

1. Boyl'd Chickins.
2. Rosted Veal.
3. A Lamb Pie or Paſty.
4. Rosted Capons.
5. Rabits.
6. Weſtfalia Bacon, and Tarts.
7. Sturgeon, Salmon, and Lobſters.
8. A diſh of Sparagraſs.
9. A Tanſie.

June.

1. A Leg of Mutton, or Pigeons, or Neats Tongue with Colliflowers.
2. Stu'd Rabits.
3. A fore-quarter of Lamb.
4. A Chickin Pie.
5. A diſh of Peaſe.
6. A rosted Capon.
7. A Gooſeberry Tart.
8. A diſh of Strawberries.

July.

1. A Weſtfalia Ham of Bacon, with Pigeons.
2. A Breſt of Veal rosted.
3. A Veniſon Paſty.
4. Rosted Capons.
5. A Codling Tart.
6. Lobſters and Salmon.
7. Hartechokes, or a Hartechoke Pie.
8. Rosted Chickins.
9. Dried Neats Tongues.
10. Salt Sallet, Caviere, Anjovies.

Auguſt.

1. An Olean or Grand boyl'd Meat, or Friccaſie.
2. A roſted Hanch of Veniſon.
3. A Pig.
4. A Pigeon Pie.
5. A diſh of cram'd Chickins.
6. A Tart.
7. Some Creams or Fruit.

September.

1. A Capon and white Broth.
2. A Grand Sallet.
3. A Neats Tongue and Udder roſted.
4. A pouder'd Gooſe..
5. A roſted Turkey.
6. A Potata Pie, or Chickin Pie.
7. A made Diſh.
8. Roſted Partridges.
9. Larks and Chickins.
10. A diſh of Tarts or Fruit.

October.

1. Boy'ld Capons with Sawſages.
2. Bacon and Oyſters.
3. Roſted Beef.
4. A roſted Gooſe.
5. A Grand Sallet.
6. A roſted Turkey.
7. Tongue and Udder.
8. A Warden Pie, or Tart.
9. Cuſtards.
10. Roſted Capons.

November.

1. Pullets and Oyſters.
2. A diſh of ſtu'd Oyſters.
3. A Neck of Mutton, and a Neck or Chine of Veal or Mutton roſted, and in one Diſh.
4. Minc'd Pies.
5. A Warden Pie.
6. A roſted Capon.
7. A Turkey : Tart and Cuſtard.

December.

1. A Coller of Brawn.
2. A Lambs Head and white Broth.
3. A Neats Tongue and Udder roſted.
4. A minc'd Pie.
5. A Veniſon or Lamb Paſty.
6. A roſted Capon.
7. A made Diſh.
8. Cram'd Chickins
9. A Quince Pie.
10. Wild Ducks.
11. Warden Pies and Cuſtards.

A Bill of Fare for a Fiſh Dinner: Alſo a Bill of Fare for Fiſh Dayes.

1. A Barrell of Oyſters.
2. A Pole of Ling.
3. A diſh of green Fiſh butter'd with Eggs.
4. A diſh of butter'd Prauns, or Craw Fiſh.
5. A Pike boyl'd.
6. A Carp ſtu'd, and ſtu'd Oyſters.

7. A pair of Soles fri'd.
8. A roſted Spitchcock.
9. A Diſh of Smelts.
10. Salmon, Sturgeon, and Lobſters.
11. A Skirrot or Potatoe Pie.
12. A Carp or Eele Pie.

Note that Oyſters be in ſeaſon all the Winter, and ſo many Moneths as the Letter R is in the Moneth; and are commendable raw, ſtu'd, fri'd, or bak'd in Pies, and may be added to many boyl'd Diſhes of Butchers Meat, and Fowl.

A Bill of Fare or Entertainment in October, November, *or* December.

1. BRawn.
2. Grand boyl'd Meat.
3. A Turbet hot, or Carps with Eeles or Oyſters.
4. Pullets boyl'd.
5. A Bisk of Fiſh.
6. A Grand Sallet.
7. A Chine of Beef, Mutton and Veal.
8. A Veniſon Paſty.
9. A Turkey roſted.
10. Cheweets.
11. Minc'd Pies.
12. Hare Tongue and Udder roſted.
13. A made Diſh.
14. A pouder'd Gooſe.
15. Freſh Salmon.
16. A Quince Pie.
17. A Weſtphalia Ham of Bacon.

Second Courſe.

1. A Pike boyl'd.
2. Pheaſants roſted, three in a diſh.
18. Cold Bak'd Meats.
19. Capons roſted.
20. A Cuſtard.
3. Jelly.
4. Cocks and Partridges three in a Diſh.
5. An Oyſter Pie.
6. Plovers, ſix in a Diſh.
7. A Lumber and Potatoe Pie.
8. A preſerv'd Tart.
9. Six Snipes and eighteen Larks in a Diſh roſted.
10. Lobſters.
11. Dri'd Tongues with Salt Sallets.
12. Sturgeon.
13. Marchpane.

A

COLLECTION

OF

Many Select, and Excellent

PROVERBS

Out of

Severall Languages,

Most usefull in all Discourses, and for the government of Life,

In such an Exact Alphabeticall Method, and Manner, as hath not heretofore been Printed.

By *Robert Codrington* Master of Arts.

A word fitly spoken is like Apples of Gold in Pictures of Silver, Prov. 25. 11.

A word spoken in season how good is it? Prov. 15. 3.

LONDON,

Printed by *A. M.* for *William Lee* at the Sign of the Turks Head in *Fleetstreet,* 1664.

The Variety of many Choice and Excellent Proverbs, not only Engliſh, but of all other Languages, in that Method and Order that hath not heretofore been extant.

A

A Poet maketh but bad Verſes in adverſity.
A Man is not ſo ſoon he aled as hurt.
A Man may cauſe his own Dog to bite him.
A piece of a Kid is worth two of a Cat.
A cloſe Mouth catcheth no Flies.
A Mouſe in time may bite in two a double Cable.
A good Tale ill told is marred in the telling.
A Pound of Care will not pay an Ounce of Debt.
An unbidden Gueſt knoweth not where to ſit.
A young Man old maketh an old Man young.
A ſcabby Horſe is good enough for a ſcabby Squire.
A Bow long bent waxeth weak.
A Friend is never known untill the time of need.
A hard fought Feild where all are killed.
A Honey Tongue, a Heart of Gall.
A Hook well loſt to get a Salmon.
A Maid that giveth yeeldeth.
A good Lawyer, but an evil Neighbour.
A Churle ſeldome careth for a Gentleman.
A little thing forborn groweth heavy.
All things are ſoon prepared in a well ordered Houſe.
A dry Cough is the Trumpeter of Death.
A Maid that laughs is half taken.

A great Dowry is a Bed full of Brabbles.
A word to the wife if well obſerved is of great uſe.
A rich Widow, a quiet Houſe.
A cool Mouth, and warm Feet, live long.
An early riſer hath care of ſomething.
A hundred Tailors, a hundred Millers, and a hundred Weavers, make three hundred Thieves.
A good thing is ſoon ſnatch'd up.
A Friend in the way is better than a penny in the Purſe.
A Maid oft ſeen, A Gown oft worn,
are diſeſteem'd, and held in ſcorn.
A thing being once well done, what needs addition?
A Man muſt praiſe the Sea, and keep himſelf on Land.
All Keys hang not on one Girdle.
At three words he is on the top of the Houſe.
All her Diſhes are chafing Diſhes.
A good Winter bringeth a good Summer.
A Man may loſe his Goods for want of demanding them.
A fool demandeth much, but he is a greater fool that giveth it.
Anger dieth quickly with a good Man.
A good name keeps his own luſtre in the dark.
An ingratefull Man is the worſt of Men.
A fair Woman, and a ſlaſh'd Gown, find alwayes ſome Nail in the way.
An Egge is better to day than a Pullet to morrow
A Suit in Law and an Urinall bring a Man to the Hoſpitall.
A long noſ'd Man is ſeldome a Cuckold.
A good Sallet is the beginning of an ill Supper.
An old Mans beſt praiſe is his prayer.
A ſnarling Cur hath a ſcurvy Coat.
A full Purſe will make the mouth to ſpeak.
A good Cuſtome muſt root out that which an evil hath brought in.

A

All is not loſt that is in danger.
All are not thieves that Dogs bark at.
A Tree is known by the Fruits, and not by the Leaves.
A Drunkard is not Maſter either of his Soul or Body.
As a Man is befriended, ſo the Law is ended.
A good Horſe draweth his Maſter and himſelf ou of the Mire.
A good Forecaſter is better than a bad Worker.
An evil Chance never comes alone.
An empty Purſe filleth the Face full of wrinkles.
A Man muſt ſell his Ware according to the rates of the Market.
A knotty piece of Timber muſt have ſquare Wedges.
A Man muſt not make a Wolf a Shepherd.
A Man never ſurfets with overmuch Honeſty.
A Wife is a fine thing; it is Houſe-keeping is the Shrew.
A little Body doth oftentimes harbour a great Heart.
A Man muſt not look for a golden life in an iron Age.
A valiant Man eſteemeth every place to be his own Countrey.
A Man may love his Houſe although he rideth not on the Ridge of it.
A Man is a Man though he hath but his Hoſe on his Head.
An old Cat laps as much Milk as a young.
As [illegible] as a Pudding for a Friers mouth.
A young Saint may prove an old Devil.
A Womans counſell is often good.
A good Heart may do well any where.
A Scepter is one thing, and a Ladle another.
A Bean in liberty is better than a Comfit in priſon.
A green wound is ſoon healed.
A married Man muſt turn his Staff into a Stake,

viz.

+ *viz.* he muſt keep at home.
+ A fool and his money is ſoon parted.
+ A Friend is not ſo ſoon gotten as loſt.
+ A grunting Horſe and a groaning Wife never fails their Maſter.
A white Wall is a fools Paper.
+ A handfull of good life is better than a buſhell of learning.
+ A good bargain is a pick-Purſe.
+ A fat Houſe-keeper makes lean Executors.
+ A good paymaſter ſtarts not at aſſurances.
+ A Woman and a Glaſs are ever in danger.
+ A long tongue is ſign of a ſhort hand.
A rugged Stone grows ſmooth from hand to hand
+ Although the Sun ſhine, yet leave not your Cloak at home.
+ All things have their place, knew we how to place them.
An evil Workman quarrels with his tools.
A great Ship doth ask deep waters.
All Feet tread not in one Shooe.
A Fool may throw a Stone into a Well, which a hundred wiſe Men can never pull out.

B

+ BEtter the laſt ſmile than the firſt laughter.
+ Between promiſing and performing a Man may marry his Daughter.
+ Better be wiſe than ſtrong.
+ Beware of a reconciled Enemy.
+ Better half a Loaf than no Bread.
+ Bought Wit is beſt.
+ Better late than never.
Better to have a Child with a ſnotty Noſe, than to have no Noſe at all.
+ By Wiſdome cometh Peace, and by Peace Plenty.
+ Battels coſt Blows on both ſides.
+ Beware the Geeſe when the Fox preacheth.

Black

+Black will take no other Hue.
By ſcratching and biting Dogs and Cats come together.
Better play for nothing than work for nothing.
Better to have one Eye than to be blind altogether.
+Better to buy than to borrow.
+Better to bow than break.
Beggars may ſing before a King.
Better my Hog dirty home than no Hog at all.
Better ſometime a ſcolding Wife than no Wife at all, for her Children may be quiet.
+Better an Egge to day than a Hen to morrow.
+Better to be ſtill ſingle than ill married.
+Better to go about than to fall in the Ditch.
Breed up a Crow and ſhe will peck out thy eyes.
+Before thou marry, be ſure of a Houſe wherein to tarry.
+Beauty is but a Bloſſome.
+Beauty is no Inheritance.
+Building and marrying of Children are great Waſters.
Brabling Dogs never want ſore ears.
+Better that the Feet ſlip than the Tongue.
Better a bare Foot than no Foot at all.
Bare-footed Men need not tread on thorns.
Be the Maſtiff gentle, yet bite him not by the lip.
+Buy at a Fair, but ſell at home.
+Better to ride on an Aſs that carries me, than on an Aſs that throws me.
+By Suppers and Surfets more have been killed than *Galen* ever cured.
Be not a Baker if your Head be of Butter.
+Being on the Sea ſail, being on Land ſettle.
+Building is a ſweet Impoveriſhing.
+Bear with Evil, and expect Good.
Bells call others into the Church, but enter not themſelves into it.
+Before you make a Friend, eat a Buſhell of Salt with him.

Beauty

+ Beauty draws more than Oxen.
Bold is the Mouſe that neſtleth in the Cats Ear.
+ Be what thou wouldſt ſeem to be.
+ By doing nothing we learn to do ill.
+ Better it is (eſpecially as the World now goes) to build two Chimneys, than to maintain one.
Between two Stools we fall to the Ground.
+ Baſhfullneſs is an Enemy to Poverty.
+ Be not too haſty to out-bid another.
+ Beauty and Folly are often match'd together.
+ Baſhfullneſs doth moderate Deſires.
+ Beware what, and to whom you ſpeak.
+ Better to be beaten than be in bad Company.
+ Breeding, not Birth, makes a Man.
+ Better be a Coward, than too deſperately to be fool-hardy.
+ Better to be unborn, than untaught.
Bad Cloath it is that will take no Colour.
Better to ſee a Clout, than a hole out.
Beggars would eat Larks, if wiſhes were Thruſhes.
Better ſafely to deſcend, than to aſcend too raſhly.
+ Better to have a defect in one Eye, than not to ſee at all.
+ Better it is to pitty, than to revenge.
+ Bad is the Cauſe which none dares ſpeak in.
Better a Louſe in the Pot, than no Fleſh.
+ Bought Wit is beſt.
+ Better to ſpare at the brim, than at the bottome.
Better an old Mans Darling, than a young Mans Wonderling.
Bate me an Ace key *Boulton.*
+ Better die a beggar, than live a beggar. Remember the golden Mean.

C

+ CRaft bringeth nothing home.
+ Charity and Induſtry do take all things doubtfull in the beſt conſtruction.
+ Croſſes are Ladders that do lead to Heaven.

Claw

Claw a Churl by the Breech, and he will foul your hand.

Cavils will enter in at any hole, if it find none, it will make one.

Children are their Parents Riches.

Children are certain Cares, but uncertain Comforts.

Cloudy Mornings turn to clear Evenings.

Courting and woeing bring dallying and doing.

Close is my Shirt, but closer my Skin.

Cunning is no Burthen.

Children and Fools cannot lye.

Change of Women makes lean Knaves.

Can a Jackanapes be merry when the Clog is at his heel.

Corn in good years is Hay, in ill years Straw is Corn.

Credit lost is like a Venice Glass broke.

Change of Weather is the discourse of Fools.

Choose Bread with eyes, and Cheese without eyes

Christmas though long desired passeth away in one day.

Craft is Bastard Policy.

Corn is cleansed with Wind, and the Soul with Chastenings.

Crooked Logs make straight Fires.

Could all Fools be without Bables, we should want Fuell.

Chickens are bred up in the Countrey, but the City eats them.

Correct a Child behind, and not before.

Call me not an Olive till you see me ripe, and gathered.

Counsell breaks not the Head.

Cold Weather and Knaves come out of the North

Comparisons are odious.

Courtesie on one side only doth never last long.

Choose a Horse made, and a Wife to make.

Courts have no Almanacks.

Cold

+ Cold, and comfortleſs.
+ Cuſtome is another Nature.
+ Cruelty is a Tyrant that is alwayes attended with fear.
+ Confeſſion of a Fault makes half amends for it.
+ Children are poor Mens Riches.
+ Contentment is Treaſure enough, nor needs he more who is contented with what he hath.

Carrion Crows bewail the dead Sheep, and then they eat them.

+ Common Beauties find more Lovers than Huſbands.
+ Cholerick Men never want Woe.
+ Conſtancy hath one foot on Land, and another on Sea.

Condemned although every where it be for Falſhood, yet Aſtrology may be true, though the Aſtrologers can never find it.

+ Chiefeſt of Diſeaſes that raigneth this year is Folly.

Curſt Kine have ſhort Horns.

+ Counſels in Wine do ſeldome proſper.
+ Children when they are little make Parents fools, when they are great they make them mad.

D

+ DEſires are nouriſhed by Delays.

Dinners cannot be long where Dainties are but ſhort.

Dogs that bark at diſtance, bite not at hand.

+ Do what thou oughteſt, and come what can.
+ Defer not till to morrow, if it may be done to day.
+ Deeds are Fruits, Words are but Leaves.

Deeds are Male, and Words are but Female.

+ Do as the Friar ſpeaks, not as he doth.
+ Delays are the death of Suitors.
+ Diſeaſes are the Intereſts of Pleaſures.

Dogs wag their Tails not ſo much in love to you, as of your Bread.

Dally

† Dally not with Money, or with Women.
Debters are liars.
Diſcreet Women have neither eyes, nor ears.
† Diſgraces are like Cherries, one draws in another.
† Dry bread at home is better than roſt-meat abroad.
† Divine Grace was never ſlow.
† Death keeps no Kalender.
Dogs are fine in the Field.
† Deaf Men go away with the injury.
† Deſert and Reward do ſeldome keep company together.
† Beware of Impatience, for fair words do cool more than a Caldron of Water.

E

Eaten Bread is forgot.
Ever drunk, ever dry.
Every Man baſteth the fat Hog.
† Evil gotten, evil ſpent.
Eſſex Stiles, *Kentiſh* Miles, *Norfolk* Wiles, many Men beguiles.
Every Man cannot hit the Nail on the head.
Every Miller draweth Water to his own Mill.
† Every Man is beſt known to himſelf.
† Ever ſpare, and ever bare.
† Early to bed, and early to riſe, makes a Man healthfull, wealthy, and wiſe.
Every Mans Noſe will not make a Shooing-horn.
† Every Man can rule a Shrew but he that hath her.
† Every Man after his Faſhion.
† Every Aſs thinks himſelf worthy to ſtand with the Kings Horſes.
† Every thing is good in its ſeaſon.
† Either live, or die with Honour.
† Envy never enricheth any one.
† Excuſing is oftentimes accuſing.

Evil

† Evil that cometh out of thy mouth, flyeth into thy bosome.
Every Bird thinks his own Neſt is the beſt.
Every Path hath a puddle.
† Every thing is of uſe to a Houſe-keeper.
Every one ſtretcheth his Legs according Coverlet.
† Eaſe and Wine make many a bad Husband.
† Eſchew the Pleaſure that bites to morrow.
† Expect not fair Weather in Winter on one Nights Ice.
Every firſt ſervice the Child doth his Father, is to make him fondly fooliſh.
† Every Bees Honey is ſweet.
† Empty Veſſels ſound moſt.
† Every one puts his fault on the Times.
Every one hath a Fool in his Sleeve.

F

† Fall not out with a Friend for a Trifle.
† Forgive any one ſooner than thy ſelf.
† Fools make Feaſts, and wiſe Men eat them.
† Fo ecaſting is as good as working.
† Fortune is willing to help thoſe who are willing to help themſelves.
† For that which thou canſt do thy ſelf, rely not on another.
Fiſh are thrown away that are caſt into dry Ponds
Fools tye knots, and wiſe Men looſen them.
† Feaſting is the Phyſicians Harveſt.
† Fortune hateth the ſlothfull.
† Fly Pleaſure, and it will follow thee.
† Faint Heart never won fair Lady.
Fools lade the Water, and wiſe Men catch the Fiſh.
Forſake not the Market for the Tole.
Fools ſet Stools for wiſe Men to ſtumble at.
† Froſt and Fraud have alwayes foul ends.

Foul

†Foul Water will quench Fire, as ſoon as fair.
†Firſt Deſerve, and then Deſire.
†Few Words to the wiſe are ſufficient.
†Fair Words hurt not the Mouth.
†Fair Words deceive Fools.
†Fields have Eyes, and Woods have Ears.
Foxes if ſleeping have nothing fall into their Mouthes.
†Foxes when they cannot reach the Grapes, ſay they are not ripe.
Fine Dreſſing is a foul Houſe ſwept before the Doors.
†Fear keeps the Garden better than the Gardener.
†Fly the Pleaſure that bites ſoon afterwards.
Far ſhooting never killed Bird.
†Fair is not fair, but that which pleaſeth.
†For want of a Nail the Shoe is loſt,
†For want of a Shoe the Horſe is loſt,
†For want of a Horſe the Rider is loſt.
†Folly grows without watering.
†Fooliſh Tongues talk by the dozen.
†*February* makes a Bridge, and *March* breaks it.
†Fools bite one another, but wiſe Men do agree.

G

†Gifts blind the Eyes.
†Gifts enter without knocking.
†Good riding at two Anchors, if one fail the other will hold.
Great Barkers are no Biters.
God giveth Corn, and the Devil marres the Sack.
†Great Boaſt, and ſmall Roaſt.
†God comes at laſt when we think he is furtheſt off.
Give a ſcolding Wife Rope enough.
†Get thy Spindle and Diſtaff ready, and God will ſend thee Flax.
Great Cry, and a little Wool, when the Hog was ſhear'd.

+ Good Counſell will do ſometimes more than a thouſand Men.
+ Grace and Goodneſs maketh a Man.
Good is good, but Better carrieth it.
+ Good to be merry at Meat.
+ Good it is to have company in trouble.
+ Good Ware maketh a quick Market.
+ Good cheap is dear, for it tempteth a Man to buy what he wanteth not.
Great Men are great Idols.
+ Good to prevent an Evil in the beginning.
+ Good Manners are durable, but Beauty is periſhing
God cometh with Woollen Feet, but ſtriketh with Iron Hands.
+ Great Care is great Merchandizing.
+ Good Watch prevents misfortune.
+ Good Harveſts make men prodigall, bad ones, provident.
+ Great Matters are not compaſſed in a moment.
Give a Dog roſt-Meat, and beat him with the Spit.
GOD hath often great ſhare in a little Houſe.
+ GOD healeth, and the Phyſician hath the thanks.
+ Giving to the poor doth enrich a Mans ſtore.
Goſſips and Frogs they drink and talk.
+ Go not for every grief to the Phyſician, nor for every quarrell to the Lawyer, nor for every thirſt to the Pint-Pot.
GOD deprives him of Bread, who likes not of the Drink.
+ Gluttony and Tipling kills more than the Sword.
Great Trees are good for nothing but ſhade.
+ Giving is dead now-adayes, and Reſtoring is very ſick.
+ Good and quickly ſeldome meet.
+ Give loſers leave to talk.
+ GOD provideth for him that truſteth in him.
+ Give not St *Peter* ſo much, as to leave St *Paul* nothing.
+ GOD keep me from four Houſes, an Uſurers, a Tavern,

Tavern, a Spittle, and a Priſon.

†God, our Parents, and our Maſter, can never be requited.

†Goods are theirs that enjoy them.

†Green Wood makes a hot fire.

†Good to begin well, better to end well.

H

HE that goeth ſoftly, goeth ſafely. †

He that hath but one Eye muſt take heed how he loſeth it.

He picked this Sallet out of more Gardens than one.

He liveth long that liveth well. †

He is more bold than wiſe.

†He hath nothing that is not contented.

He that chaſtiſeth one, amendeth many.

†He that deceiveth another, is often deceived himſelf.

†He loſeth his thanks, that promiſeth, and delayeth.

†He that converſeth not with Men, knoweth nothing.

He covereth me with his Wings, and bites me with his Bill.

†He that is ſuffered to do more than is fitting, will do more than is lawfull.

†He freely may receive courteſies that knows how to requite them.

He wrongeth good Men that favoureth bad Men.

†He is not wiſe who knows not how to be a fool.

†He cryes Wine and ſells Vinegar.

He is as ſure as *March* in *Lent*.

He is blind enough who ſees not through the holes of a Sieve.

†He who doth a ſerious buſineſs in haſt rides poſt upon an Aſs.

†He that ſpeaks me fair, and loves me not, I will

+ ſpeak him fair, and truſt him not.

+ He that liveth in hope, danceth without a Minſtrell.

He that runs in the night, ſtumbleth.

+ Haſtily come, haſtily go.

+ He harpeth on that String, which will make no good muſick.

He that hath a good Neighbour, hath a good Morrow.

+ He that fills his brain with Wine, can put nothing elſe in it.

+ He ſpares no words who brings good news.

+ He is an ill Husband that is not miſſed.

He keeps a ſtir, but is no Conſtable.

He hath left his Purſe in his other Hoſe.

He is a bad Muſician can ſing but one Song.

+ He who ſheweth his Purſe, longs to be rid of it.

+ He promiſeth like a Merchant, but payeth like a Man of Warre.

+ He will not make Fiſh of one, and Fleſh of another.

He is better with a Rake, than with a Fork.

+ He who hath a good Harveſt, may be content to have ſome Thiſtles.

+ He that makes himſelf a Sheep, the Wolf will eat him.

Happy Man be his Dole.

+ He that will live in peace, and reſt, muſt hear, and ſee, and ſay the beſt.

He can pipe but ill who wants an upper Lip.

+ He that will have a Hare to breakfaſt, muſt hunt over-night.

He that lyes with his Wife in the Market-place, ſhall have many teachers.

He needs muſt ſwim that is held up by the Chin.

He loveth Mutton well, that ſoketh his bread in the Wool.

He ſpent *Michaelmas* Rent in *Midſummer* Moon.

+ He that is afraid of every Graſs, muſt not pitch in a fair Meadow.

He

He that goes to ſleep with Dogs, ſhall riſe with Fleas.

He is noble who hath noble conditions.

Have a care to gain, for there will come a time to ſpend.

He that falleth, and amendeth, recommendeth himſelf to God.

He ſleeps out his Eyes, and Profit.

Honour and Eaſe are ſeldome bedfellows.

He is liveleſs that is faultleſs.

Huſbands are in Heaven whoſe Wives chide not.

He outſhot him in his own Bow.

Harm watch, harm catch.

He is wiſe that is honeſt.

His Belly is too ſtrong for his Purſe.

His Will is the cauſe of his own Woe.

Hereſie and Frenzy go together.

He that licks Honey from Thorns, pays too dear for it.

He that is not circumſpect wanteth no trouble.

He that overmuch ſtudieth his own contentment, ever wanteth it.

He that is angry is ſeldome at eaſe.

Hunger breaks through ſtone Walls.

He doth an excellent dayes work, who ridds himſelf of a Fool.

Handſome Apparrell makes Fools paſs for wiſe Men.

He that will not be ſaved needs no Preaching.

He loſeth nothing that keepeth God for his friend.

He that gives diſcreetly, gaineth directly.

He that gives quickly, giveth twice.

He hath not loſt all who hath one throw to caſt.

He that cannot pay, let him pray.

He that hath a fellow-ruler, hath an over-ruler.

He that waiteth on anothers Mans Trencher, maketh many a late Dinner.

He that fights with ſilver Arms, is ſure to overcome.

He laughs ill that laughs himſelf to death.
He may bear all his Friends on his back.
+ He is wiſe that can keep himſelf warm.
+ He is a Cipher amongſt Numbers.
He putteth his hand betwixt two Grindſtones.
+ He that doth well wearieth not himſelf.
+ He that goeth not in company knoweth nothing.
+ He who liveth wickedly can hardly die honeſtly.
He ſheweth all his Wit at once.
+ He may change his hair but not his hearr.
+ He that will not be counſelled cannot be helped.
+ Half a Loaf is better than no bread at all.
+ He that hath Time, and looks for Time, loſeth Time.
He that is man'd with Boyes, and horſ'd with Colts, will have his Meat eaten, and his Work undone.
He may ill run that cannot go.
He runneth far that never returns again.
+ He that goes a borrowing goes a ſorrowing.
+ How can the Foal amble, when the Horſe and Mare trot.
+ He hath ſneezed thrice, turn him out of the Hoſpitall.
He may mend but not grow worſe.
+ He playeth beſt who winneth.
+ He ſhall never buy what is good, who is afraid to aſk the price.
+ Honours change Manners.
+ Half an Acre is good Land.
+ Honeſt Men marry ſoon, wiſe Men not at all.
He that will take the Bird muſt not ſkare it away.
+ He that will learn to pray heartily, let him go to Sea.
+ He that gives thee a Capon, give him the Leg, and the Wing.
+ Happy is he who doth chaſten himſelf.
Hell is full of good meanings, and wiſhings.
+ He who lyes long a bed his State feels it.

He

He who looks not before finds himself behind.
He that burns his House, doth warm himself for once.
He wrongs not an old Man who steals his Supper from him.
He that strikes with his Tongue, must ward with his Head.
He that makes his Bed ill, lyes there.
He that labours, and thrives, spins Gold.
He that takes not up a Pin slights his Wife.
He that hath lost his credit is dead to the World.
He that will deceive the Fox must rise betimes.
He that falls into the Dirt, the longer he stayeth there, the fouler he is.
He that is not handsome at twenty, nor strong at thirty, nor rich at forty, nor wise at fifty, will never be handsome, strong, rich, nor wise.
He that doth what he will, doth not what he ought.
He that sings on *Friday*, will weep on *Sunday*.
He that seeketh trouble never misseth it.
He who hath a Head of Wax must not walk in the Sun.
He that makes a good Warre, makes a good Peace.
He that hath one Hog makes him fat, and he who hath but one Son makes him a fool.
He that hath love in his breast hath spurs in his side.
Health and Money go far.
He that hath little is the less dirty.
He that lets his Wife go to every Feast, and his Horse drink at every Water, shall neither have good Wife, nor good Horse.
He that makes a thing too fine, doth break it.
Health without Money is half an Ague.
Help thy self, and God will help thee.
He commands enough that obeyeth a wise Man.
He that hopeth not for good, feareth not evil.
He that bloweth in the dust, fills his eyes with it.

+ He that liveth not well one year, ſorroweth for it ſeven years after.
+ He that hath a Wife and Children, wanteth not buſineſs.
+ He that pittyeth another, remembreth himſelf.
He that marryeth for Wealth doth ſell his liberty.
He that is thrown would ever wraſtle.
He that ſerves well needs not fear to ask his wages.
+ He goes not out of his way that goes to a good Inne.
+ He looks not well to himſelf that looks not ever to himſelf.
He that endureth is not overcome.
+ He that gives away all from himſelf before he dies, provides to ſuffer.
He that will enter into Paradiſe, muſt have a good Key.
He quitteth his place well that leaveth his friend there.
+ Half the World knows not how the other half lyes.
+ He that contemplates hath a day without night.
He is not a Merchant bare, that hath Money, worth, or Ware.

I

+ IDleneſs turneth the edge of Wit.
Juſtice is the beſt Keeper of Kings.
+ If thou haſt not a Capon feed on an Onion.
+ In vain he craves advice that will not follow it.
+ In a hundred pound of Law, there is not a half penny weight of Love.
+ It is the part of a fool to ſay, *I had not thought on it.*
It is no medling with ones betters.
+ Ill Will never ſpeaks well.
+ Ill Company brings many a Man to the Gallows.
+ It is not how long we live, but how well we live.

It

It is a bad Cauſe that none dares ſpeak in.
It is a ſore fought Field where none eſcape unkil'd.
It is better never to begin than never to make an end.
In the deepeſt Water is the beſt Fiſhing. +
In fullneſs is forgetfulneſs. +
Idleneſs the Mother of all Evil. +
It is never a bad Day that hath a good Night. +
If a Man will have his buſineſs well done, he muſt do it himſelf. +
It is good to keep a Hatch before the Door.
It is a hard Winter when one Wolf eateth another.
Intemperance is a Cut-throat. +
It is a Vertue to abſtain from Pleaſures. +
It is too late to ſpare when the bottome is bare. +
In a calm Sea every Man may be a Pilot.
Innocency bringeth a defence with it. +
It is good ſtriving to be beſt. +
I will not take from my left ſide to give to my right.
It is eaſie to bowl down the Hill.
It is a Vertue to hate Vice. +
It is eaſie to rob an Orchard when none keep it.
It is better to kiſs a Knave than to be troubled with him. +
It is better to be a Shrew than a Sheep. +
It is ill ſetting Spurs to a flying Horſe.
It is hard to wive and thrive both in a year. +
If thy Friend deceive thee, be no Enemy, but ceaſe to be a Friend.
Induſtry is Fortunes right hand, and Frugality her left. +
It is poſſible for a Ram to kill a Butcher.
Ignorant Modeſty is better than a learned Curioſity. +
It is not the Cats fault if the Miſtreſs of the houſe be a fool.
Idleneſs is the Key of Beggary. +
In the labourers houſe Hunger looks in, but dares not enter. +

If

+ If thou wilt know the value of an Angel, go and borrow one.

+ It is not the gay Coat that makes the Gentleman.

+ It is not good waking of Care when it is asleep.

+ If fools went not to the Market, bad Ware would never be sold.

It is a strange Beast without Head, or Tayl.

+ I wept when I was born, and every day shows why.

+ Jest not with the Eye, or with Religion.

If the old Dog barks, he gives counsell.

Into a Mouth shut Flyes do never fly.

+ If you would know secrets, look them in grief, or pleasure.

+ If Folly were grief every house would weep.

If you could run as you drink, you might catch a Hare.

+ In time comes he whom GOD doth send.

+ In chooſing a Wife, and buying a Sword, we ought not to trust another.

If all fools did wear white Caps, the whole World would seem a flock of Geese.

It is a poor Stake that cannot stand one year in the ground.

+ In every Art it is good to have a Master.

If the Mother had not been in the Oven, she had never sought the Daughter there.

+ If things were to be done twice, all would be wise

+ It is a poor Sport that is not worth a Candle.

+ If thou thy self canst do it, attend no others helping hand.

In a Retreat the lame are foremost.

+ It is a wicked thing to make a dearth ones Garner.

It is taken for a disgrace to call the ordinary Citizens now adayes *Goodman* or *Goodwife*, but if they had any cause for it, they need not so to be offended at it.

+ In our Childhood we were Fools, in our Manhood we are Servants to Care, and in our old Age

Age we are but Porters to Diſeaſes.
It is a rank courteſie when a Man is forced to give thanks for his own again.
It is a running plague to a Horſe when a haſty Aſs rides him.
If every one would mend but one, we ſhould have the Golden Age again.

K

Know when to ſpend and when to ſpare is great wiſdome.
Keep thy Feet dry, thy Mouth moiſt.
Kindneſs will creep where it cannot go.
Keep counſell firſt thy ſelf.
Keep the Wolf from the door.
Kindle not a fire that cannot be extinguiſhed.
King *Harry* lov'd a Man.
Kill a Man with a Cuſhion.
Keep good Men company and you ſhall be of the number.
Knowledge is folly except grace guide it.
Knotty pieces of Timber muſt have ſharp Wedges.

L

Lightly got, and quickly ſpent.
Leave is light.
Like the Flounder out of the frying Pan into the fire.
Long abſent, and ſoon forgotten.
Let Charity meaſure all your actions.
Let the Letter ſtay for the Poſt, not the Poſt for the Letter.
Like to like, and *Nan* for *Nicholas*.
Let us be merry, the Devil is dead, I, but his Son is ſtill living.
Little Pitchers have great ears.
Lack is an hell.

Learning

+ Learning is the Eye of the Mind.
+ Let Patience grow in your Garden.
+ Leſſen Charge, and ſave Coſt.
Like Queſtion, like Anſwer.
+ Let not thy hand write, nor thy tongue ſpeak, what thy head ſhall ſmart for.
+ Liberty hatcheth all Vice.
+ Like ill Weather, Sorrow comes unſent for.
+ *London*-Bridge was made for wiſe Men to go over, and for fools to go under.
Lick Honey with your little Finger.
Let him that is cold blow the Fire.
Like Author, like Book.
+ Love and Knowledge live not alwayes together.
Let no Womans painting breed thy Stomacks fainting.
+ Love doth much, but Money doth more.
Love cometh in at the Window, but goeth out at the Door.
+ Love me little, and love me long.
Like Carpenter, like Chips.
Look not too high leſt a Chip fall in thy Eye.
+ Learned Men carry their beſt treaſures about them.
Love lives in Cottages as well as in Courts.
+ Love is potent, but Money is omnipotent.
+ Let him ſpeak fairly that cannot ſpend freely.
Let not him that fears Feathers come amongſt wild Fowl.
+ Love and a Cough cannot be hid.
+ Love your Neighbour, but pull not down your Hedge.
+ Live ſo well that you may not be aſhamed to die.
Little ſticks kindle the Fire, but great ones put it out.
Life without a Friend, is Death with a witneſs.
+ Little Wealth, little Care.
Love rules his Kingdome without a Sword.
Love being jealous makes a good Eye look aſquint.

Love

Love asks Faith, and Faith asks Firmness.
Little Dogs start the Hare, but the great ones catch it.
Life is half spent before we know what it is.

M

Many talk of *Robin Hood* that never shot in his Bow.
Married Men need not many Eyes.
Many Kinsfolk, few Friends.
Many things grow in the Garden which were never sowed.
Many do kiss Hands which they would wish to see cut off.
Measure thrice what thou buyest, and cut it but once.
Mettall is dangerous in a blind Horse.
My Son put Money in thy Purse, and then keep it.
Mercy is a Salve for every Sore.
Memory, Judgement, and Action, work great things.
Misery must be the Mother when one Beggar begets another.
Much would still have more.
Mind that which you must live by.
Many a good Cow hath an ill Calf.
Men will strain hard for profit.
Malice hurts it self most of all.
Meer Affection is blind Reason.
Many Ventures make a full Fraught.
Many without punishment, but none without fault.
Money is often lost for want of Money.
My old Mare should have a new Crupper.
Men know where they were born, but not where they shall die.
Marriage and want of Sleep tame both Man, and Beast.

Many

+ Many ſpeak much that cannot ſpeak well.
+ Much Meat, much Malady.
Many ſtrokes fell down an Oak.
+ Money doth either ſerve as a Slave, or command as a Maſter.
+ Miſeries come by Pounds, but go away by Ounces.
+ Men who are weak in Body had need be witty.
+ Manners make often Fortunes.
+ Marry your Son when you will, but your Daughter when you can.
+ Mills and Wives are ever wanting.
+ Muſick helps not the Tooth-ach.
+ More have repented of Speech than Silence.
+ Mend your Cloathes, and you may hold out this Year.

N

+ Neither be daunted with poverty, nor lifted up with riches.
+ No Penny, no *Pater noſter*.
+ No Man loves his Fetters though made of Gold.
No Butter will ſtick on his Bread.
+ Need hath no Law.
No Dearth but what is bred in the Horſes Manger.
+ Nothing is unpoſſible to a willing mind.
+ None know ſo well where the Shooe wringeth, but he that weareth it.
+ No Men know better what is good, but they who have endured evil.
+ No Silver, no Servant.
+ No Day paſſeth without ſome grief.
No altogether *Jack* out of doors, although no Gentleman.
+ No Man can be learned without Induſtry.
+ No Man ever loſt his Credit but he that had it not.
+ Need maketh the old Wife trot.
+ No Man can follow a Buſineſs ſo well as he to whom

whom it doth belong.
New Meat begetteth a new Appetite.
New Kings, new Laws.
Never too late to be good.
Never had an ill Workman good Tools.
Noble Houſekeepers need no Doors.
None is a fool alwayes, every one ſometimes.
No Lock will hold againſt the power of Gold.
Noble Plants ſuit not with a ſtubborn Soyl.
Nothing drieth ſooner than a Tear.
None is born a Maſter.
No ſooner is a Temple built to God, but the Devil builds a Chappell hard by.
None is ſo wiſe but the fool overtakes him.
No Profit to Honour, no Honour to Religion.
No Man can flea a Stone.
Neither praiſe, nor diſpraiſe thy ſelf, thy Actions ſerve the turn.
Nature draws more than ten Teems.
None know the weight of anothers burthen.
No Alchimy to ſaving.

O.

Old ſinnes breed new ſhame.
Of honey and gall in Love there is ſtore.
Opportunity makes a Thief.
Old friends, and old wine are beſt.
One hand waſheth another, and both wäſh the face.
One good forewit is worth two afterwits.
One may ſooner fall than riſe.
One never loſeth by doing good turns.
One poor Aſs cannot carry two burdens.
One eye of the Maſters ſeeth more than ten of the ſervants.
Old Age attended with Virtue is a Crown of Glory.
Once a uſe, and ever a cuſtome.

Of a good beginning comes a good ending.
Of evil grain, no good seed can come.
One, and none, is all one.
One shrewd turn followeth another.
One can never make a strait Arrow of a Sows tayl.
Of a Mole-hill he maketh a Mountain.
Old men and Travailers may lye by authority.
Old sinnes, new repentance.
Out of debt, and out of danger.
One pair of heels is worth two pair of hands.
One of the four and twenty parts of a Knave, is to stay long in an arrant.
One evil weed marreth a whole pot of pottage.
Old fish, and young flesh.
One Swallow makes no summer.
One beats the bush, and another catcheth the Bird.
One sound blow will serve to undoe us all.
One stroake fells not an Oake.
Our own actions are our best security, not other mens judgement.
On painting and fighting look aloof.
One Flower makes no Garland.
One Enemy is too much.
One Fool makes a hundred.
One slumber invites another.
On a good bargain think twice.
Of fair things the Moneth of *May* is fair.
Old men when they scorn young make much of death.
One Barber shaveth not so close but another finds work.
One Father is more than one hundred School-masters.

P.

Patience is a remedy for every grief.
Paper and Ink cost money.
Pain is forgotten when gain followeth.

Penny

†Penny wiſe, and Pound fooliſh.
†Proffered ſervice ſtinketh.
†Prove thy Friend before thou needeſt him.
†Praiſe a fair Day at night.
†Pride will catch a fall.
†Pride goeth before and ſhame followeth after.
Peeviſh pitty ſpoils a City.
†Prayer and Provinder never hinder a journey.
†Plain dealing is a Jewel
†Policy with her long nails hath almoſt ſcratcht out the eyes of Religion.
†Poverty parteth good fellowſhip.
Proud is the Horſe that will not carry his own provinder.
†Pleaſure the rarer uſed the more commendable.
†Painfullneſs is ſomething eaſed by hoping for reſt.
†Patience in poverty is all a poor mans remedy.
†Patience by force, is a medicine for a mad Dogge.
†Plain dealing is more praiſed than practiſed.
†Providence is better than rent.
Pull down your hat on the winds ſide.
†Prettineſs dies quickly.
†Poverty is the mother of health.
†Pardon all but thy ſelf.
Poverty is no ſin.
†Promiſing is the Eve of giving.
Patch and long ſlit, build and ſoon ſlit.
†Poverty cauſeth baſe things.
†Put God before thee, and thou needeſt not care who cometh behind thee.

Q

†Quietneſs is a great treaſure.
Quench not the Spirit.
Quit all to follow truth.

R

†Reaſon cannot ſhew it ſelf more reaſonable, than

to leave reasoning in things above Reason.

+ Religion, Reputation, and the Eye, are three things that ought not to be touched.

+ Reckon right and *February* hath one and thirty dayes.

+ Remove an old Tree, and it will wither to death.

+ Running Water is better than standing.

+ Raw Veal, and Chickin, make fat Churchyards.

+ Repentance costeth dear.

+ Repentance is the Laundress of the Conscience.

+ Riches encrease by Discretion.

Revenge is womanish.

S

Sammon and Sermon have their season in Lent.

Severity in a good Man is justice.

+ Shew me thy Wife, and I will tell thee what a Husband thou art.

Sometimes severity is better than gentleness.

+ Sound love and true is never forgotten.

+ Some may better steal a Horse, than another look over the hedge.

+ Sometimes words hurt more than swords.

+ Slander leaves a score behind it.

+ Silence doth seldome harm.

+ Six feet of earth make all Men equall.

+ Subtilty is better than force.

Some amiss is well enough.

+ Small rain layeth great winds.

Stretch your arms no further than your sleeve will reach.

Safe conquest without bloudshed is the greatest.

+ So we get the chink, we will bear with the stink.

+ Some thinking to redeem their shame, redouble it.

+ Save a thief from the gallows, and he will cut thy throat.

Such a one hath a good wit, if a wise man had the keeping of it.

Soft

†Soft and fair goes far.
†Sift him grain by grain, and you will find him chaff. †
†Shamefull craving muſt have ſhamefull denying.
†Saying and doing are two things.
Seld ome comes a better.
†Seldome ſeen, and ſoon forgotten. †
Shame in a kindred cannot be avoided.
Sope is loſt on the head of an Aſs.
Shame take him that ſhame thinketh.
†Spare to ſpeak, and ſpare to ſpeed. †
†Speak fair, and think what you will. †
Such a welcome, ſuch a farewell.
†Self do, ſelf have.
†Souldiers in Peace are like Chimneys in Summer.
†She that is fair hath half her portion.
†Soon enough is well enough.
†Sloth turneth the edg of the wit.
†Sometimes the beſt gain is to loſe.
†Say no ill of the Year till it be paſt.
Since you know all, and I nothing, tell me what I dreamed laſt night.
Sit in your place, and none can make you riſe.
Step after ſtep, the Ladder is aſcended.
†Shew me a Lyar, and I will ſhew thee a Thief.
†Some make a conſcience of ſpitting in the Church, yet rob the Altar.
†Sweet diſcourſe makes ſhort dayes and nights.
Service is no inheritance.
Ships fear fire more than water.
†Silks and Sattins put out the fire in the Chimney.
Scratching and eating wants but a beginning.

T.

†Take time while time ſerveth.
†Take heed of Enemies reconcil'd, and of Meat twice boyl'd.
†Take heed you find not that you do not ſeek.
Threatned folks live long.

There is no woe to want.
The Groat is ill ſaved that ſhames the Maſter.
The Wife and the Sword may be ſhewed, but not lent.
The foremoſt Dog catcheth the Hare.
The King of Good-fellows is appointed for the Queen of Beggars.
The ſluggard is cloathed in raggs.
The low ſtake ſtandeth the longeſt.
The higheſt Rocks are moſt apt to be checked by thunder.
The Keyes do not all hang at one mans girdle.
They muſt hunger in Froſt that will not labour in Heat.
The more thy years, the nearer thy grave.
There is falſhood in fellowſhip.
Three may keep counſaile if two be away.
Three to one may put a Straw in a mans ar——— or backſide; or do any baſe thing to him.
Time loſt cannot be recovered.
Truth ſhames the Devil.
'Tis better to ſit ſtill than riſe to fall.
The Poſtern door makes thief and whore.
Two, and One, and By and By, is an Hour and a Half.
Two falſe Knaves need no Broker.
Two Hands in a Diſh, but one in a Purſe.
The Horſe next the Mill carryeth all the Griſt.
The Counſaile which thou wouldeſt have another to keep, firſt keep it thy ſelf.
'Tis ill healing an old ſore.
Thy Cap hath more eaſe than thy Head.
That which will be a ſharp Thorn, pricketh betimes.
They agree like Bells, they want nothing but hanging up.
To loſe a Gooſe, and get a Feather.
The fairer the Hoſteſs, the fouler the reckoning.
The envious Man ſhall never want woe.

The

The Hare runneth well, but the Dog that catcheth her better.

There is no weather ill, when the wind is ſtill.

The Man hath no more, than he hath need of.

There is no Man but needs his Neighbour at one time, or other.

To moderate the Appetite is a vertue, to let it looſe is a vice.

The pleaſures of the mighty are the tears of the poor.

To promiſe, and give nothing, is to comfort a fool.

That which cannot be cured, muſt with patience be endured.

The Bee often ſpoils her own Honey.

There are many witty Men, yet their brain cannot fill their belly.

The worſt Feaver is that of the Tongue.

The Chamber of ſickneſs is the Chappell of devotion.

The ſweeteſt Wine maketh the ſoureſt Vinegar.

True pitty is tryed in time of miſery.

The Speech is the picture of the Mind.

Time cureth every Diſeaſe.

Trade is the mother of Money.

Think not better of thy ſelf, than the whole Pariſh beſides.

The Sheep without the Shepherd is in danger of the Wolf.

They win by wearing out their enemies.

The Law muſt rule us, not we the Law.

To live ſparingly bringeth a Man to be rich.

The workmanſhip is better than the ſtuff.

To kill a Man with a Cuſhion.

Things hardly attained are long retained.

To every Bird his own neſt is beſt.

The Nightingale and the Cuckow ſing both in a Moneth.

The high way is never about.

Though he is bitten, he is not eaten.

The worſt part is within.

+ The day diſcovers what harm the night hath done.

+ Time is *Tom* tell troth.

+ Truth finds foes where it maketh none.

+ To deceive the deceiver is no deceit.

+ The beſt Ground is the dirtieſt.

The Lion is not ſo furious as he is painted.

+ The Gull is alwayes ſeen againſt a tempeſt.

+ The hoarſe Crow croaketh before rain.

+ The evil that cometh out of thy bowels falleth into thy boſome.

+ Take time while time ſerveth.

The ſins of offenders are the ſtrength of tyrants.

+ Think of eaſe, but work on.

+ 'Tis more painfull to do nothing, than ſomething.

The Tongue breaketh bone, though it ſelf hath none.

+ The greateſt Clarks are not the wiſeſt Men.

'Tis better to be ſpoken of ill by one before all, than by all before one.

+ The greateſt wealth is contentment with a little.

+ Truth and Oyl are ever above.

+ The abſent Party is ever faulty.

+ Thou art wiſe enough if thou canſt keep thee warm.

The ſhooe will hold with the ſoal.

+ The envious Man for the moſt part drinketh his own poyſon.

To leap over the hedge before you come at the ſtile.

Too much breaks the bag.

There is not ſo great a floud, but there is as low an ebb.

+ That which doth bloſſome in the Spring, will bring fruit in the Autumn.

+ The beggar will ſing before a thief.

+ The taſte of the Kitchin is better than the ſmell of it.

The

The evening red, and morning grey, is the ſign of a fair day.
The young Cock crows as he hears the old.
The Ape ſo long clippeth her young, till at the laſt ſhe killeth them.
Tell me with whom thou goeſt, and I will tell thee what thou doſt.
The confeſſion of a fault is half amends.
There is no curing a grief concealed.
There is no Lock but a golden Key will open it.
The light is naught for ſore eyes.
To him that hath loſt his taſte, ſweet is ſower.
The blind Mans Wife needs no painting.
The cunning Wife makes her Husband her Apron
The Croſs is the ladder of Heaven.
Two hungry meals make the third a glutton.
The Dog hath barked at me, but not bit me.
The beſt Horſe needs breathing.
The apteſt youth needs teaching.
The good will is all.
That which is evil is ſoon learned.
The way to Heaven is not ſpread with ruſhes, but ſet with thorns.
The ſmoak of a Mans own houſe is better than the fire of anothers.
There is a great deal ſaved, where little is to be ſpent.
The Merchant that loſeth, cannot laugh.
The ill impreſſion either by nature, or by cuſtome, is ſeldome worn out.
The greateſt burdens are not the gainfulleſt.
The hungry belly wanteth ears.
The hungry poor Man is half a Beads-man.
The laſt Suitor wins the Maid.
They love too much that die for love.
Though he be little, he can tipple.
To no purpoſe he undertakes a buſineſs, that knows not the ſubſtance of it.
The trueſt jeſts ſound worth in guilty ears.

+ The Cat is hungry when a Cruſt contents her.
The liquoriſh Cat hath many a rap.
+ Two Dogs never agree about one bone.
+ The ſlothfull Knave will thrive no where.
The ſhadow of an adviſed Grandfire, is better than the ſword of an adventurous fool.
The firſt blow doth not fell the tree.
+ That which is eaſily done, is ſoon believed.
Too much ſcratching pains, too much talking plagues.
+ The Feet, and Head kept warm, no matter for the reſt.
The Devil is not alwayes at ones door.
That mourning is well beſtowed which helps the mourner.
+ The ſtilleſt waters, and humours, are alwayes the worſt.
+ The tide will fetch away what the ebb brings.
+ To him who is hungry any bread is pleaſant.
+ The abundance of money ruines youth.
+ The ſkillfulleſt wanting money is but ſcorned.
The Aſs that brayeth moſt, eateth leaſt.
+ The ruſty ſword, and the empty purſe, do plead performance of Covenants.
+ The Foxes tail will ſerve to piece out the Lions ſkin.
The Ape ſometimes makes uſe of the Cats foot, to get the Cheſtnut out of the fire.
+ There belong more to marriage than four bare legs in a bed.
The Pot that goes often to the Well comes broken home at laſt.
+ That penny is well ſpent which ſaves a groat.
+ The Prieſt forgets that ever he was Clark.
+ There is craft in dawbing.
'Tis hard to make a ſilk purſe of a Sows ear.
They had need of a bleſſing that kneel to a Thiſtle.
+ The words that be fair hurt not the mouth.
+ Time loſt can never be recovered.

'Tis

'Tis good ſtriving to be beſt.
'Tis better never to begin, than never to make an end.
The more noble, the more humble.
They pull with long ropes, who wait for the deaths of others.
The Wolf knows what the ill Beaſt thinks.
They who remove ſtones, bruiſe their fingers.
The gentle Hawk half mans her ſelf.
The greateſt ſtroak makes not the ſweeteſt muſick.
The Lions ſkin is never cheap.
The foot on the Cradle, and the hand on the Diſtaff, is the ſign of a good Houſewife.
The full belly never fights, nor flyes well.
To a grateſull Man give money when he aſketh.
Though the Maſtiff be gentle, yet bite him not by the lip.
Though a lye be well dreſt, 'tis eaſily overcome.
Though old, and wiſe, yet ſtill adviſe.
The wrongs of a Huſband, or Maſter, are not reproached.
The beſt remedy againſt an ill Man, is much ground betwixt both.
The Mill cannot grind with the water that is paſt
To woe is a pleaſure in a young Man, a fault in an old Man.
To buy dear is not bounty.
The Smith and his penny both are black.
They that know one another, ſalute afar off.
The danger paſt, and God forgotten.
The miſerable Man makes a penny of a farthing, and the liberall of a farthing ſix pence.
The Honey is ſweet, but the Bee ſtings.
The ill that comes out of our mouth, falls into our boſome.
The hearts Letter is read in the eyes.
The naughty Child is better ſick than well.
The thorn comes forth with his point forwards.

They

They steal the Hog, and give away the feet for alms.

+ The fault of the Horse is put on the saddle.

+ The Corn in winter hides it self in snow, as an old Man in furrs.

+ The Body is but the socket of the Soul.

+ The Jews spend at *Easter*, the Moors at Marriages, and the Christians in suits of Law.

+ The wise hand doth not all the foolish mouth speaketh.

+ The more that Women look in their glasses, the less they look to their Houses.

+ The worst of Law is that one Suit breeds twenty.

The worst People have most Laws.

+ The evil wound is cured but not the evil Name.

There are more men threatned, than struck.

The hard gives no more than he that hath nothing.

The Beast that goes alwayes never wants blows.

+ The Fox knows much, but he that catcheth him knows more.

+ There is more talk than trouble.

+ The Fool asks much, but he is more fool that graunts it.

There would be no Great Ones if there were no Little Ones.

There were no ill language if it were not ill taken.

The groundsell speakes not, save what it heard of the hinges

+ The best Mirrour is an old Friend.

That is not good Language which all understand not.

+ The Child sayes nothing but what it heard by the fire.

The Tongue talks at the Heads Cost.

+ Though you rise never so early, the Sun will rise at his own time, and not till then.

+ The Nurses tongue is priviledged to talk.

The

The fault is as great as he that is faulty.
The mornings Sun never lasts a day.
To a crazy Ship all winds are contrary.
The Horse thinks one thing, and he that saddles him another.
Thou hast Death in thy House, and bewayleſt thou anothers?
The comforters head never aketh.
This World is nothing, except it tend to another.
The buyer needs a hundred eyes, the ſeller not one.
The way to make a Woman-fool, is to commend her beauty.
The Dog that licketh aſhes, truſt him not with meal.
The charges of building, and making of Gardens are unknown.
Truſt not one nights Ice.
To gain teacheth how to ſpend.
The Dog gnaws the bone, becauſe he cannot ſwallow it.
The greateſt ſtep is that out of doors.
The firſt degree of folly is to think ones ſelf wiſe, the ſecond to profeſs it, the third to deſpiſe counſell.
The firſt ſervice a Child doth his Father, is to make him fooliſh
The reſolved mind hath no cares.
Talking pays no tole.
The Maſters eye fattens his Horſe, and his foot the Ground.
The Gown is hers that wears it, and the World his who enjoys it.
The Preſbiters Wife had rather ſee her Huſband in his Shirt, than in his Surplice.
Things well fitted, continue long.
The good Mother ſayes not, will you? but gives.
The lame goes as far as the ſtaggerer.
That little which is good, fills the trencher.

To

To a good ſpender, God is the treaſurer.
+ There are many wayes to Fame.
+ There is no companion like the penny.
The offender never pardons.
The blind eat many a Fly.
+ The tooth-ach is more eaſe, than to deal with ill people.
+ Thurſday come, and the Week's gone.
There is great force hidden under a ſweet command.
+ The Cat ſees not the Mouſe alwayes.
+ The ſlothfull is the companion of the Counters.
+ The command of cuſtome is great.
+ The fat Man knoweth not what the lean thinketh.
The Fiſh follow the bait.
+ The *March* Sun cauſeth duſt, and the wind blows it about.
+ Time is the rider that breaks youth.
The ſight of a Man hath the force of a Lion.
+ The table robs more than the thief.
+ The thought hath good legs, and the Quill a good tongue.
The Ballance diſtinguiſheth not betwixt gold and lead.
+ True praiſe takes root, and ſpreads.
+ To be beloved is above all bargains,
+ The evening praiſeth the day, and the morning the froſt.
+ The perſwaſion of the Fortunate ſwayes the doubtfull.
+ To deceive ones ſelf is very eaſie.
+ To make all firm, let God be thy beginning and thy ending.
+ Talk much, and erre much, ſaith the Spaniard.
+ That which will not be ſpun, let it not come between the ſpindle and the diſtaff.
+ There is no great banquet but ſome fare ill.
Talk not of a halter in the houſe of him that was hanged.

The

The eſcaped Mouſe ever feels the taſte of the baite.

Though ſhooing-horns be out of date, yet horns be as plentifull as ever.

†Though you ſee a Churchman live an evil life, yet continue in the Church ſtill.

That which two will, takes effect.

Three women make a market.

†To him that will wayes are not wanting.

†To day above ground, to morrow under.

†The effect ſpeaks, the tongue needs not.

They complain wrongfully on the Sea, who twice ſuffer ſhipwrack.

The firſt diſh pleaſeth all.

To a Child all weather is cold.

†The Friar preached againſt ſtealing, and had a Gooſe in his ſleeve.

†That's the beſt Gown that goes up and down the houſe.

The beſt ſmell is Bread, the beſt ſavour Salt, the beſt Love that of Children.

†The Market is the beſt Garden

†The chiefeſt Diſeaſe that raigns this year is folly.

†The conſtancy of the benefit of the Year in the four ſeverall ſeaſons argues a Deity.

The faulty ſtands on his guard.

†To a crafty man ſend a crafty and a half to deal with him.

†To give and keep there is need of wit.

†The beſt of the ſport, is to do the deed, and ſay nothing.

They talk of Chriſtmas ſo long, that it comes.

The Wolfe muſt dye in his own ſkin.

†The tongue is not ſteel, yet it cuts.

Though the Fox runs, the Chicken hath wings.

The white wall is the paper of a fool.

There came nothing out of the ſack but what was in it.

† There is no Houſe but hath ſomething in it not to be ſpoken of.

The

+ The Cow knows not what her tayl is worth till she hath lost it.
+ The off-spring of those that are very young, or very old, lasteth not.
+ There needs a long time to know the worlds pulse.
Too much raking head is loss.
The Court hath no Almanack.
They who are least foolish are wise
The Wife is the Key of the House.
The Law is not the same at morning and at night.
+ The Apothecaries Mortar spoils the Lutinists Musick.
+ The cholerick drinks, the melancholy eats, the flegmatick sleepeth.
The little cannot be great, unless he devoureth many.
+ Time undermines all.
+ The Physician oweth all to the Patient, but the Patient oweth nothing to him but a little money
The old Mans staff is the rapper at deaths door.
Take heed of an Oxe before, of an Ass behind, of a Monky on all sides.
The scabby Head loves not the Comb.
+ The singing Man keeps his Shop in his throat.
+ The life of Man is a wintets way, and a winters day.
+ That Man may very well live contented, that needeth not to borrow, nor flatter.
+ There's none desires Drink, more than he that hath too much.
The great put the little on the Hook.
The least hair makes a shadow.
The deaf gains the injury.
+ 'Tis better to go to bed without Supper, than to rise in Debt.
+ 'Tis an ill Ayre where nothing is to be gained.
+ 'Tis a foolish Sheep that makes the Wolf her Confessor.

'Tis

'Tis good making fast the sack before it be too full.

They have need of a Blessing who pray to a Thief.

U

Use the means, and God will give the blessing.

Vain glory is a flower that bears no Corn.

Variety taketh away society.

Variety is the gratitude of Nature.

Use leggs, and have leggs.

Vice is often cloathed in Virtues habit.

Use the company of thy Equals.

Unminded, unmoaned.

Unknown, unkiss'd.

Vice is slippery like Ice.

Use moderation, and defie the Physitian.

Vessels retain the savour still, of that thing which them first did fill.

Virtue never growes old.

Virtue and a Trade are the best Portions for Children.

Vainly the Mill is said to Clack, where the Miller Ears doth lack.

Under water famine, under snow bread.

Valour that parlies is neer yeelding.

Valour is little worth without Discretion.

Valiant mens looks prevail more than cowards swords.

Valiant men count every place their own Country.

W

We owe more to our Health than to pleasure.

When the Wife commands, thunderbolts fly about the house.

When it pleaseth not God, the Saint can do little.

Wisedom and Hast may vary.

Wisedom

+ Wiſedom is better than Strength.
+ Whoſe wives chide not, the husbands are in Heaven.
+ Work wiſely leſt you be prevented.
+ Wolves loſe their teeth but not their memory.
Womens counſels are ſometimes good.
+ Women many in number, make many words.
+ Winters weather, and Womens words, often change.
+ Wranglers never want words.
+ Womens paſſions are naturall, and can never heal themſelves.
+ Wiſdome and Judgement go together.
+ When Fortune ſmiles upon thee, take the advantage of it.
+ Well begun is half done.
+ Who is more buſie than he who hath leaſt to do.
+ What ſobriety conceals, drunkenneſs reveals.
+ Weak Men had need to be witty.
Wide ears, and a ſhort tongue.
When I had thatched his Houſe, he would throw me down.
+ Wine is the Maſters, but the goodneſs is the Drawers.
+ When meat is in, anger is out.
+ Worſt part is within.
Wine wears no Breeches.
+ When a thing is done, advice comes too late.
+ What the eye ſees not, the heart rues not.
+ Who more than he is worth doth ſpend, he makes a rope his life to end.
+ When all is conſumed, repentance comes too late.
+ Whatſoever is given to a fool, is loſt.
+ What children hear at home, doth ſoon fly abroad.
+ When goods encreaſe, the body decreaſeth, for moſt Men grow old before they grow rich.
+ Where ſhall a Man have a worſe friend than he brings from home.

Who

who weddeth before he be wiſe, ſhall dye before he thrive. +

Wiſe Men are bid to Feaſts that Fools make. +

Wine and Women make Men runagates, and beggars. +

What is better than a contented mind. +

Wiſe Feaſt-takers muſt be Feaſt-makers. +

When Bees are old, they yeeld no Honey.

Well doth he live within doors, that is beloved without doors.

Wiſe Men do the work, and fools brag of it.

Where wrath is joyned with power, there are thunderbolts. +

Ware and *Wades*-Mill is worth *London*, meaning all Ware in Trading.

When the Fox ſleepeth, no Grapes fall in his mouth.

We ſeldome prize that which is ordinary, as Limbs, and Senſes. +

We muſt rather ſeem, than be naught.

Whores affect not you, but your purſe. +

What is a workman without his tools?

What the heart thinketh, the tongue ſpeaketh. +

When the head aketh, all the body is the worſe. +

What ſome win in the Hundreds, they loſe in the Shire. +

When the Pig is proffer'd, hold open the Poke.

Where the Saddle doth pinch, better ride on a Pad

Where the Hedge is low, Men ſooneſt leap over. +

Without hope the heart would break. +

Who ſtill takes out, and puts not in, will quickly find a bottome. +

Who lacketh a Stock, his gain is not worth a Chip. +

Who ſtumbles, and falls not, goes faſter.

Who medleth in all things, may ſhooe the Gofling.

Who is a Cuckold, and conceals it, carrieth coals in his boſome.

When he ſhould work, each finger is a thumb.

Who would pleaſe all, and himſelf too, undertaketh what he cannot do. +

Water, Fire, and War, quickly make room.
When Ale is in, wit is out.
Who may not as they will, muſt will as they may.
Want of money, want of comfort.
We have better counſell to take, than to give.
We ſhall lye all alike in our Graves.
When we have gold, we are in fear, and when we have none, we are in trouble.
When poverty cometh in at the door, love flyeth out at the window.
Where old age is evil, youth can learn no goodneſs.
Who hath Glaſs-windows of his own, let him take heed how he throws ſtones at his houſe.
Who goes for his money before his day, need carry a Lanthorn and a Candle with him.
Who expects an invitation at firſt ſight, wants good manners.
Who ſpends more than he ſhould, ſhall not have to ſpend when he would.
Well is it with him who is beloved of his Neighbours.
When a friend aſketh, there is no to morrow.
Who hath none to ſtill him, may weep out his eyes
Who marrieth for love, and no money, hath good nights, but ſorry dayes.
When all ſins grow old, covetouſneſs grows young
Who promiſeth, putteth himſelf in debt.
Who remove ſtones, bruiſe their fingers.
Who tells his Wife news, is but newly married.
Wanton and wild Houſewives marre and undo the Family.
Who hath his Skirts of ſtraw, needs fear the fire.
Who hath a Wolf for his Mate, needs a Dog for his Man.
Who hath a fair Wife, needs more than two eyes.
When prayers are done, my Lady is ready.
Who is ſo deaf as he that will not hear.
When a Dog is drowning, every one offers him drink.

Where

Where you think there is Bacon, there is not ſo much as a Chimney.
Whither goeſt thou grief? whither I am wont.
Where ſhall the Oxe go, but he muſt labour.
When you give a Clown your finger, he will take your whole hand.
Well may he ſmell fire, whoſe Gown burneth.
Welcome evil, if thou comeſt alone.
When you play with a fool at home, expect that he will play with you in the Market.
Without favour none will know you, and with it, you will not know your ſelf. +
Whether you do boyl Snow, or do pound it, you can have but water of it. +
Where the drink goes in, there the wit goes out. +
Where there is no honour, there is no grief. +
Welcome friend, ſayes Milk to Wine.
Who ſings, doth ſkare away his ſorrows. +
Who muſt account for himſelf, and for others, muſt know both.
Who buyes and ſells, feels not what he ſpends. +
Weight and Meaſure take away ſtriſe. +
Well to work and make a Fire, it doth care and ſkill require.
War, hunting, and love, are as full of trouble, as of pleaſure. +
Wounds that be ill are cured, but an evil name is never cured. +
What your Glaſs tells you, will not be told by counſell. +
When an old Man will not drink, go to ſee him in another World. +
When the Fox preacheth, beware the Geeſe. +
When God pleaſeth, no wind but brings rain with it.
When War begins, Hell opens.
When you are an Anvill, hold you ſtill; when you are a Hammer, ſtrike your fill.
Who lives by hopes, dyes breaking of wind behind. +

Who ſpits againſt Heaven, it falls in his face.
+ Who will deceive the Fox, muſt riſe betimes.
Who eats his dinner alone, muſt ſaddle his Horſe alone.
Who gives thee but a bone, would not have thee dye.
+ Who lives well, ſeeth afar off.
Who demandeth, miſſeth not, unleſs his demands be fooliſh.
+ Who loſeth his due, getteth no thanks.
+ Who will have a handſome Wife, let him chooſe her upon Saturday, and not upon Sunday, *viz.* when ſhe is in her fine cloaths.
+ Who ſows his Corn in the field, doth truſt in God
+ Would you know what money is? go borrow ſome
Who would be well old, muſt be old betimes.
We are fools one to another.
+ Wives and Mills are ever wanting.
Who likes not the drink, God deprives him of the bread.
Who comes of a Hen, muſt needs ſcrape.
Water afar off quencheth not fire.
+ Who hath neither Fools, nor Beggars, nor Whores amongſt his kindred, was born of a ſtroak of thunder.
+ Who hath Spice enough, may ſeaſon his meat as he pleaſeth.
+ Who doth his own buſineſs, fouls not his hands.
+ Who hath all in one place, hath all in the fire.
Who works after his own manner, his head never aketh at the matter.
+ Who commends himſelf, betrays himſelf, and bewrays himſelf.
+ Women, Prieſts, and Poultry, have never enough.
+ Who ſeeks trouble, is ſeldome without it.
Who keepeth company with the Wolf, will learn to howl.
Who hath bitter in his mouth, ſpits not all ſweet.
+ Who ſpeaketh, doth ſow, and he who holds his peace, doth reap.

Who is fed at anothers hand, muſt ſtay the longer before he be full.
Who hath aking teeth, hath ill tenants.
Woe to the houſe where the re is no chiding.
Where the tooth pains, the tongue is commonly upon it.
Where there are no Cats, the Mice dance.
Where your will is ready, your feet are light.
Who bewails himſelf, hath the cure in his hands.
Who preacheth War, is the Devils Chaplain.
War maketh thieves, and Peace hangs them.
Wealth is like Rheum, it falleth on the weakeſt parts.
When children ſtand quiet, they have done ſome ill
Weigh juſtly, and ſell dearly.
When the Knave is in the Plum-tree, he hath neither friend, nor kindred.
We ſhall never come to Honour under a Coverlet
When the tree is fallen, every Man goeth to it with his Hatchet.
Willows are weak, yet they bind other wood.
Wood half burnt, is eaſily kindled.
Wiſdome hath one foot on Land, and another at Sea.
Where it is weakeſt, there the thread breaketh.
Where love fails, we ſpy all faults.
Wiſe Men need not bluſh for changing their purpoſes.
Wine in the Bottle doth not quench thirſt.
When age is jocond, and frolick, it makes ſport for death.
Wiſe Men care not for that which they cannot have.
When my Houſe is in a fire, it is not good playing at Cheſs.
When God doth puniſh, he firſt takes away the Underſtanding.
When it thunders, the thief becomes honeſt.
Whirling the Eyes too much, ſheweth a Kites brain.

+ Where there is a Spring in Winter, and a Winter in Spring, the Year is never good.
Where there is peace, God is there.
+ We learn in doing well.
+ Women laugh when they can, and weep when they will.
War is deaths feaſt.
Words are Women, Deeds are Men.
+ Words and Feathers are toſſed by the Air.
Who would be a Gentleman, let him ſtorm a Town.
+ Whoring and Baudery does alwayes end in beggary.
+ When you enter into a Houſe, leave the anger at the door.
+ War and Phyſick are governed by the Eye.
+ Wine is a turn-Coat, firſt a friend, then an enemy.
Wine makes all ſorts of creatures at a table.
+ Wine that coſts nothing, is digeſted before it be drunk.
+ Wronged patience often becomes furious.

Y

Young Cocks love no Coops.
You have leap'd a Whiting.
+ You know good manners, but you uſe but a few.
+ You may know the Man by his manners.
+ You cannot call a Man worſe than unthankfull.
You have a little wit, and it doth you good ſometimes.
You fill your mouth with an empty Spoon.
+ You pay more for your ſchooling, than your learning is worth.
Young Men think old Men are fools, but old Men know that young Men are ſo.
You cannot know Wine by the Barrell.
You muſt ſtrike in Meaſure, when many ſtrike on the Anvill.

You may bring a Horſe to the River, but he will drink when and what he pleaſeth.

You cannot make a Windmill go with a pair of Bellows.

You cannot hide an Eele in a Sack.

You cannot flea a Stone.

You muſt do your duty and endeavour, and then a bleſſing followeth it.

You may not loſe your Friend to keep your Jeſt.

You may not loſe a Hog for a halfpennyworth of Tar.

Youth with Wealth deſtroies many good Eſtates: (and by much riot many die beggars.)

You may loſe a Fly to catch a Trout.

You may be a wiſe Man though you cannot make a Watch.

Youth is to obey and do what duty is required.

Youth over-bold ſeldome good old.

You command enough in obeying the wiſe.

You may be deceived eaſily if you believe lightly.

You were better to pay and have little, than to have much and be in debt.

Youth muſt be kept from bad Company, as Flax from the Fire.

You may love your Houſe well, but not ride on the Ridge.

You may ſpeak with your Gold, and make other Tongues dumb.

Your rich Man walketh to get a Stomack to his Meat, and the poor Man walks to get Meat for his Stomack.

You were better give the Wool than the Sheep.

You were better paſs a danger once, than to be alwayes in fear.

Your Letter had better ſtay for the Poſt, than the Poſt for the Letter.

Years know more than Books, or Proverbs.

The End of the Proverbs.

A Lady to her Daughter, desiring her to wear no more, Spots, or Black Patches, in her face.

Daughter,

THe Indulgence which I bear unto you, and the wellcome Intelligence which every day I do receive how carefull you are to deserve it, doth invite me to be the more tender over you, And in this your Duty goes along with my affection, and grace doth encourage Nature. Nevertheless I must not dissemble with you, I am to my great grief enformed, that although you seem an Enemy to the Vices of this Age, you are addicted too much to the Fashions of it, and that lately you have been seen abroad with those Deformities on your Face which to give them their proper Name are called *Black Patches*. A Fashion till of late never practised either in *Rome*, or *Venice*, or the Seraglio of the *Turk*, nor ever read of in all the Histories of the Vanities of Women, It appeareth strange to me, that young Gentlewomen should lose their Reason with their Modesty, and think that they do add unto their Beauty by Substracting from it, I must deal plainly with you, I am afraid that the Black Oath of *God damn me* in the Mouth of a Ranter, and the Black Patch in the Face of a Gentlewoman are near of kin to one another? I shall therefore assume that freedom of power which is due unto me as to command you to wear them no more, till I am better satisfied in their decency or their lawfullness. And thus not doubting of your care herein, I commit you with my blessing to the blessed protection of the GOD of all Blessings, and rest,

Your Loving and carefull Mother,

M. G.

The Daughters Anſwer.

Madam,

IT is as well Religion as Duty in me to render you all obſervances, and I do make it as much my Delight, as my Imployment. The greateſt Bleſſing that can arrive unto me is to underſtand the Continuance of your Love, which doth oblige me to increaſe my thankfullneſs, as it ſhall to expreſs it by the increaſe of my obedience. I perceive ſome idle tongue hath been ſo buſie with my Face, as to enform you there hath lately been ſeen ſome Black Spots upon it, And I muſt confeſs, it leaveth ſome Impreſſion upon my Spirit, that I ſhould be ſo unhappy to incurre your diſpleaſure for following a Faſhion that hath ſo much Innocence to plead for its Excuſe, and ſo much Cuſtom for its Authority. You may ſee every day ſome little Clouds in the Face of the Sun, yet the Sun is not aſhamed that it hath attracted them; you may behold the Moon, in the fullneſs of all her Beauty to have ſome remarkeable Spots in the Face thereof, and by theſe Spots it is that ſhe gaineth her greateſt Reputation, for ſhe is inconſtant in all things elſe, but in this only. Theſe Spots they receive from the Earth, and ſhall it be a Sin for us to borrow ours from the Heavens, ſhall that be a Deformitie in us which is looked upon as an Accompliſhment in them, ſhall our lower Bodies be more excellent, and more Perfect than the higher, and Earth purer than Heaven? When I do put on my Mask (which is no more nor better than one great Black Patch) you do commend me for it And, will you be diſpleaſed at me for the wearing of a few black Spots in my face, which if they are cut into Stars do repreſent unto me whither I would go, or if into little worms, whether I muſt go, the one of them

teſtifying in me the ſenſe of my unworthineſs, to increaſe my humility, and the other the height of my Meditations, to advance my Affections. It is the unhappineſs of the moſt harmleſs things to to be ſubiect to the greateſt miſconſtruction, and on the ſame Subject from whence others draw their Suſpitions of Curioſity to accuſe our Pride, we derive the greateſt Arguments of Diſcipline and Inſtruction to defend our Innocence. Neither is the Ignorance of Antiquity in relation to them an Argument of any weight to condemn the Novelty, for the black Baggs on the Head are not much older than the black Spots on the Face, and much leſs may be ſaid for them, only they have had the good luck to meet with no Contradiction. Nevertheleſs according to the obligation of my Duty, to give you in all things ſatisfaction, I am determined to wear them no more, not that I find any ſuch Vanity in them, but that by the fruits of my obedience you may percive what an abſolute power your Commands have over her who is,

Madam,

Your moſt humble and moſt obedient Daughter,

A. C.

A Letter from one Siſter to another, complaining of her Silence.

Dear Siſter,

I Never thought after ſo many Proteſtations of Love, you would have loſt even the Remembrance of having made them; In ſome Letters to you I have courted your very Neglect, and have diſſembled to flatter it into a Vertue, to try if by any means I could deſerve an Anſwer from you, which makes me to ſuſpect either the loſs, or the Decay of that love, to which both Nature, and the Laws of Nations, and the Altars themſelves

do

do oblige us. It doth the more afflict me, that after the ſtricteſt Examination of my ſelf, I cannot find in my Heart the leaſt Reaſon for it. Slight Loves, indeed, are ſullyed with ſmall Diſtaſts, but a well-grounded Affection is like a ſtrong Bow that is hardly broken, unleſs it be extreamly overdrawn. I muſt deſire you therefore to make me ſo happy, as to vouchſafe me an Anſwer but to this laſt Letter, although it contains nothing elſe but the good News of your Health, which ſhall be very welcome unto Her who is

Your much troubled and moſt affectionate Siſter,

M. C.

The Siſters Anſwer to it.

Sweet Siſter,

YOu oblige me with ſo good a Grace in Complaining of me, that I am conſtrained to multiply my thanks, as I ſhould my Excuſes for my ſilence. Every Letter that I have received from you, as it hath increaſ'd my gratitude, ſo it hath improv'd my Love, and the want of opportunity to give you a teſtimony of it, doth breed my greateſt Diſcontent, but for the time to come I will be ſo carefull to diſingage my ſelf, that you ſhall have a greater Cauſe to complain of my Importunity than my Silence. And this Aſſurance I muſt beſeech you to receive from her who is

Your much obliged

and moſt affectionate Siſter,

B. C.

A Letter from one Schoolfellow to another, giving her an Account of the accuſtomed Care of her Governeſs.

Dear Friend,

I Have received your Letter, and with it that little Summe of Money that at your Departure was due unto me, which doth inforce me to render you my greateſt thanks. We are ſtill in the ſame good Condition as when you left us, there is as yet no Acceſs of any more Numbers, but only of our Griefs for your Abſence, which do increaſe as our Deſires do increaſe in our daily Diſcourſes of you. We ſeldome, in the fruition of it, do underſtand our own happineſs, and the only way to value a Bleſſing is to be deprived of it. Our Governeſs follows the method of the year, and as every Morning is more early than another in calling up the Sun, ſo is ſhe by her Meſſenger in the awakening of her Scholars, and tempers the unpleaſantneſs of her early Importunity with the Incouragements of the Benefit of our Healths. Although the year be new, yet ſhe continueth her old Care for the performance of our Duties both to GOD, and to our Parents. Not a Letter is received but ſhe underſtandeth from whom it cometh, and what be the Anſwers that are returned; in which, we believe, her Prudence is more to be commended than her Jealouſie, for there is nothing we do write, of which we ſhould be aſhamed, if it were to be read as well on our foreheads as our papers. If the good News hath not yet been ſo happy as to ſalute your Ear, I can inform you that your old Bedfellow Mrs. *H.L.* hath lately intertain'd a new one, being eſpouſed to a Gentleman as abſolute in his Indowments,

dowments, as Noble in his Birth; could I be ſo tranſcendently honoured, as to underſtand the like of you, I ſhould follow your deſerved good Fortunes with all the Acclamations of Joy, and you ſhould have for a perpetuall teſtimony of your Vertues.

Your moſt faithfull and moſt affectionate Servant,
D. W.

The Anſwer to it.

Dear Friend,

I Am much honoured with the teſtimony of your Affection, but for your thanks for the return of the Money due unto you, you might have well ſpared that Complement, for me thinks, it is but a rank Courteſie when we are inforced to give thanks for our own. I am glad to underſtand of the Health, and continued Vigilance of our Goverꝛeſs, it will procure her more Scholars, and be a Means to confirm them to Her. I heard ſome dayes ſince of the Marriage of my Bedfellow Mrs. *Hannah*, I wiſh her all happineſs in her Choice, and that her Fortune may be anſwerable to the Height of her Vertue; but for your good wiſhes to me in the like Nature, (although I am very thankfull to you for them) yet I ſhould be nothing diſpleaſed if you would forbear them, for good Huſbands are Miracles, and Miracles being ceaſed, I would not afflict my ſelf with the vain Expectation of them. I can beſt content my ſelf with the preſent Condition in which I am, having thereby a greater liberty to expreſs my ſelf to be,

Your much obliged
and moſt affectionate Servant,
K. L.

Another

Another Letter from one Schoolfellow to another.

Sweet Friend,

I Have taken a little time from the Exerciſe of my Needle, to imploy it on the Exerciſe of my Pen, to aſſure you that the Inclinations I have to eſteem of you, more than of all others, will not permit me to paſs by any opportunity without giving you ſome manifeſtations of the Truth thereof. I would you were alwayes as ready to honour me with your Commands, as I am to obey them. In the Indifferent Eſtate wherein I am, I can fear nothing more than to be blotted out of your Remembrance, for in what parts ſoever of the world my Fortunes ſhall throw me, I ſhall ſtill preſerve the Memory of your Affection, which is the only Cauſe that makes her deſire to live who is

The moſt faithfull of all
who truly love and honour you,

A. P.

The Anſwer to it.

Sweeteſt Friend,

I Gratulate your Art, and the Delicateneſs of it, that can ſo happily tranſlate your Hand, and Fancy, from one Flower to another, from the Flowers wrought by your Needle, to the Flowers wrote by your Pen, and that with ſo much Grace and livelineſs, that I know not in which of them the flouriſh is more excellent. You need not to make the leaſt doubt of the Integrity of my Love, for although I have not the Art of Rhetorick to repreſent it, yet my Deeds and Services ſhall be eloquent, and moſt elabourate alwayes to expreſs my ſelf to be *Your moſt affectionate and faithfull Friend and Servant,*

E. R.

A Letter from one Kinſwoman to another, on her Sickneſs occaſioned by the Death of Her Husband.

Madam,

THe News of the Death of your Huſband, and of your Sickneſs that did attend it, hath occaſioned ſuch an alteration in my Health, that I may juſtly account my ſelf in the number of thoſe that are not well. If we were alwayes happy we ſhould be ſomething more than women; we ſee but part of Heaven whileſt we are here on Earth, and I believe if Vertue it ſelf had a Body it would be but ſickly, and ſad, as you are. It were a Sin in us to expect to live in this world in a Conſtant happineſs, if we could alwayes be in the height of it, we ſhould joyn Autumn to the Spring, and fruits with flowers, and at the ſame time we ſhould both hope for them, and enjoy them. I am afraid you are too obſtinate under this burden of your Viſitation, and are reſolved to honour your Griefs by your continuance in them, and by your ſtooping to them. I had well hoped the Experience you have of all things in the world had indued you, if not with more Courage, yet with more Inſtructions. Perſeverance, indeed, may work Miracles, but not alwayes, nor every where; if there be many Examples of the Power of it, there are ſome alſo of its weakneſs. Let me be ſo happy therefore to be as well your Counſeller as your Kinſwoman, and to perſwade you to ſhake off that Melancholy which is ſo prejudiciall to you, and whatſoever you think to the Contrary, to believe from me that it is an eaſie matter to ſubdue Grief, againſt which Patience never takes up Arms but it overcomes it. I know not whether

my

my Counſell will prove acceptable to you, but I am confident that it will be very profitable, and that it proceeds from her who is

Madam,

Your moſt humbly devoted
and moſt affectionate Kinſwoman,
A. W.

The Anſwer to it.

Worthy Coſin,

AS ſoon as ever I received the firſt ability of Strength, I ſerved my ſelf of the opportunity to render you thanks for the Conſolation you gave me in my Sickneſs, and in the loſs of my dear Huſband, by the Intertainment of your Letters. I muſt deſire you not to deprive me of this Contentment, for it is a great ſatisfaction to me, to find my ſelf honoured with the Repetitions of your Remembrance. Be as frequent as you pleaſe in giving me new Aſſurances of your Love. All the manifeſtations and aſſurances you can have of mine, cannot render it more perfect than it is, as being

Your much obliged
and moſt affectionate Kinſwoman,
E. R.

A Letter of Love from a young Gentleman to a Lady whom he much affecteth.

Madam.

I Find ſuch a large Subject of worth and all Perfections in you, that I am Conſtrained to tell you, that of all the Beauties in the world you are She only whom I moſt intirely do affect.

They

They are not words of Complement, for I have no other Obje[ct] but your Merits. If you make any doubt of this Truth, ſerve your ſelf of that abſolute Power you have gained over me, to oblige my Indeavours by what proofs you pleaſe. My Life and Honour are both at your Diſpoſure. I muſt beſeech you therefore to torment me with no cruelty of Denials, nor by your neglect to exerciſe any tyranny over me, for till I ſhall receive your Anſwer, he is even ſick with Expectation who is

Madam,

Your moſt humble
moſt affectionate and captivated Servant,
I. F.

The Anſwer to it.

Sir,

I Cannot but lament with my ſelf the Condition of our Sex, whoſe Modeſty is accounted Cruelty, and becauſe we will not be Slaves to the Deſires of others we muſt be called Tyrants; nevertheleſs if it lay in my power I ſhould be ready to infranchize all Captives. You acquaint me in your Letter, that your Expectation makes you ſick; truly, S[r], Loves Diſeaſes have ſo ſtrange a way of cure that I never ſpend my Charity on ſuch Perſons, neither is it in my power to give you any Anſwer to what I do believeyou would propound, for myWill doth ſo abſolutely depend on my Parents Inclinations, that I cannot violate the Reſpects which I do owe unto them, you are therefore to learn of them what you deſire of me, howſoever I ſhall thank you for the teſtimony of your Affections, which ſhall render me as far as liberty permits,

Your Servant,
S. B.

The

The Letter of one Lady to another, condemning in her own Judgement the common practiſe of embelling the Complexion of the Face with the helps of Art, and giving many Reaſons for it.

Madam,

I Muſt confeſs I do much honour you, and you being as abſolute in the Indowments of your Mind, as in the perfections of your Body, I muſt confeſs I have much Reaſon for it. I often have had the Experience of your Love, I muſt deſire you now to excuſe my Rudeneſs, which would preſs upon your Goodneſs ſo far, as to give me an Experience of your Wit; I know there is none more able to perform it than your ſelf, which as it ſhould give Courage to you to undertake it, ſo it doth increaſe my Importunity to deſire it. It is concerning a Borrowed Beauty from Art, and whether it may be lawfully uſed in points of Conſcience in Religion, I muſt confeſs my own Judgment is much unſetled in it; nevertheleſs, I have been informed by many Reverend and Godly Perſons, that without all Controverſie it is a great Sin, and Inconſiſtent with the profeſſion of a Chriſtian, and a good Conſcience. I have underſtood that your Ladiſhip hath been heard to ſpeak much in the Vindication of theſe Artificial Helps, which makes me more earneſt to deſire your Anſwer, that ſo I might ſatisfie my ſelf whether they be lawfull in any kind, at any time, or by any Perſon that pretends to Piety. I do find that Waſhing and Painting is condemned in the Scriptures, as the practiſe of looſe, and licentious Women, who with the deforming of their Souls, and polluting of their Conſciences, do uſe the Art for the heightning of their Complexions.

I do

I do read in the New Teſtament, that we cannot make one Hair of our Head white or black; and if we have neither the liberty, nor are to aſſume the Power to alter the Complexion of our Hairs, much leſs the Complexion of our Cheeks, and Faces. It argues beſides an unſanctified Mind, when we go about to amend what GOD hath made, and are not ſatisfied with his pleaſure. It is the true ſign of a wilfull, and Contumacious Spirit, to remove, or to hide, that which GOD ſeems fit to allot unto us.

I do find in the New Teſtament, that St *Paul* and St *Peter* did perſcribe to Women to be cloathed with Modeſty, ſhamefacedneſs, and Sobriety, and not with gorgeous Apparrel, or with braided Hair, or Gold, or Pearls; and if theſe things were forbidden, how much more is Waſhing or Painting the Face, which is ſuitable (ſome think) to none but to bold, and light Spirits, to ſuch who are not yet redeemed from the vanity of their Converſation. So that this Artificiall Beauty may appear to be divinely forbidden, as an Enemy to TRUTH, which needeth none but its own Native Complexion, and is ſo far from being beholding to Art for any Addition to enliven her Colour, or to put a bluſh upon it, that ſhe converteth even Deformities and Decays, into Advantages, and Perfections.

Moreover it may be argued, that this adding of Colour, and Complexion, doth proceed from Pride; and though it reflecteth not on Wantonneſs, yet it doth on Arrogance, to borrow, and challenge that Beauty to be ours, which indeed is not, but only by an adventitious ſtealth. And this ſelf-Conceit is an Enemy to Humility, and all Grace, and would by degrees overtop all Vertue.

But grant it were not ſcandalous, nor ſinfull; nay grant it were not abſolutely unlawfull, yet the offence it giveth to pious Men is a ſufficient Argu-

ment

ment that it ought not to be practiſed. Is it not much ſafer to want a little Complexion in the Cheek, than to grieve the Heart of any tender Chriſtian. Although many things may be permitted in themſelves, yet they become evil and are to be forborn when others are offended at them. And this (as I am often told) ſhould be Argument enough to deter all modeſt and good Women from laying any new Complexion on their Faces.

Neither is this All, for the very Name of a painted Face doth deſtroy the Reputation of her that uſeth it, and doth expoſe Her to all manner of Reproaches. It ought therefore altogether to be eſchewed, not only as an offence, and as a thing of evil Report to others, but to our own private uſe. We are taught to follow things of a good Report, that we may not only be good, but that in all things we may preſerve the Reputation of a good Name; and moſt ſure it is, that the Art and practiſe of imbelliſhing the Face with any borrowed Complexion, doth labour with a bad Report, and is not ſo much an advantage to the Beauties of Ladies, as it is a diſadvantage to their Reputation. If the light of Scripture were not ſo clear and full againſt all Artificiall Beauty, and painting of the Face, yet the light of Nature doth ſeem to diſcover an uncomelineſs in it. There is no Perſon but may conclude, that if GOD threatens to puniſh ſtrange Apparrel, he will not ſpare to puniſh ſtrange Faces, which pretend to handſomeneſs, and do make that to appear which indeed is not. Madam, I have thus adventured to torment you with the length of my Letters, not out of any diſaffection which I bear unto your Ladiſhip, but out of a grounded Confidence, that if any in the world can in theſe particulars give a full ſatisfaction to them, it is your Ladiſhip only. In a labouring expectation I attend your Anſwer, by

which

which you ſhall moſt infinitely oblige her who is

Madam,

Your moſt humble
and moſt affectionate Servant,
R. S.

The Anſwer to that Letter in Defence of Artificiall Beauty.

Madam,

YOu have been pleaſed to impoſe a great taſk upon me, which I am reſolved to diſcharge, not ſo much to ſhow any Wit or Knowledge in my ſelf, as your power over me, by my obedience to your Commands, which I ſhall find the more difficult, becauſe I am to diſcourſe of an Art to which I am a Stranger, yet in which your Ladiſhip may give more credit to me, becauſe what I ſhall alleadge for the defence thereof, I ſhall be obliged to it by the Rules of Reaſon, and not by the liberty of practiſe.

I ſhall not deny but that ſundry Reverend and Learned Perſons, are of a Judgement oppoſite to my own, which have prevailed much on the eaſie Credulity of many young Ladies, and did at firſt upon my own, untill I began to examine the grounds of their opinions, and to value more the weight of their Reaſons, than the gravity and the numbers of their Perſons. And indeed it ſeems very ſtrange to me, that if this Artificiall Beauty to enliven a pale Complexion, which is the life of the Face, be ſo great a Sin, that theſe Divines cannot produce any Reaſons of force out of the Scripture expreſly to forbid it. The opinions of Men are not of any power to charge the Soul with Sin, in things of outward Uſe and Cuſtome; neither in this Particular are the Divines themſelves

ſelves all of one mind, for I know many excellent Perſons who wiſely forbear to condemn the uſe of thoſe things as Sin, that are innocently helpfull to the beauties of modeſt Women; for indeed they are ſo far from Sin, or not from Sin, as the Minds of thoſe that uſe them are diſpoſed either to a modeſt Decency, or to Pride, and Vanity; for certainly where there is no Vice countenanced, no good Duty neglected, but only a civill Decency practiſed, there can be no oppoſition to Grace, nor any thing that reflecteth on Tranſgreſſion.

Now where it is objected, that *Jezabel* was devoured by Dogs becauſe ſhe painted her Eyes, if your Ladiſhip be pleaſed to look again upon the Hiſtory, you ſhall find that the painting of her Face, or Eyes, was thirteen or fourteen years after that the Prophet *Eliſha* did preſage it, and it was no more the Cauſe of her dreadfull Death, than was the dreſſing of her Head, or her looking out of the Window, which was at one and the ſame time, and one of them as innocent as the other. If all that *Jezabel* did is to be avoided as a Sin, we may not call a ſolemn Aſſembly, nor keep a Faſt, becauſe that *Jezabel* did ſo, as appeareth by the ſame Hiſtory; we may not imbrace or kiſs a Friend, becauſe *Joab* did ſo when he killed *Abner*, and *Judas* when he betrayed his Maſter. And as for *Herodias* dancing, which was the Cauſe of *John* Baptiſts Death, we may find in the Goſpel that ſhe danced alone, which is allowed by our auſtereſt Divines, and by the preciſeſt Matrons in the education of their Children; ſhe danced not with *Herod*, but before *Herod*; it was not the decent motion of her feet, but the diſorderly affections of her heart, and the perverſneſs of her Spirit to the Baptiſts Doctrine that was the occaſion of his murther. And as for thoſe places in the Prophets, from whence

whence ſcrupulous and cenſorious Perſons do infer, that the painting of the Face is a Sin, we may truly anſwer that it is not therefore unlawfull, becauſe we find it there ſometimes condemned as unſeaſonable, or becauſe vain and looſe Women do practiſe it, therefore the modeſt muſt altogether diſclaim it. Whereſoever in the Scripture we find any mention of painting the Face, we may obſerve it never goes alone, but that ſome other tokens of Pride or Vanity are annexed to it. And ſhall Perfumes and comely ornaments, ſhall ſtately Beds with Tables before them, be ſtill the Deſire, and Poſſeſſions of the moſt modeſt Matrons, and ſhall a little quickning Complexion in the Face be ſingled out, and excluded? Believe me Madam, there is not in the whole Scripture any morall Command to be found that expreſly doth forbid it as a Sin. We may obſerve that Queen *Eſther* made uſe of ſweet perfumes, of gorgeous habiliments and beautifull colours, and whatſoever was then in faſhion, the more to attract the Eyes and affections of the King unto her, and this was in her ſo far from a Sin, that it were almoſt a Sin in her not to have done it. We find that *Rebeckah* almoſt in the beginning of the world received ornaments for her Hands, her Neck and Ears, and certainly ſhe thought it no Diſparagement to her modeſty, or her piety. Neither is it any new invention for Ladies to uſe artificiall Helps for the advancement of their Beauties, it is as generall as ancient, and there is no Nation but doth practiſe it without any Reproach of Pride or Vanity; nor can there be any Adultery in the uſe of it, when it is only improved to civil Advantages, and there is no adulterous Intention in the Heart. And although in this Nation a commendable Diſcretion is uſed in powdering, curling, and gumming the Hair, and in quickning the Complexion, yet beyond the Seas it is every

where frequently done, and as freely owned. It is ſtrange methinks that Supplies ſhould be allowed of for bodily defects and deformities; the Shoomaker is imployed and commended for making the Body higher, and the Tailor for making of it ſtraiter, and muſt we account it a ſin or ſcandall to advance the Beauty of the Face? The Face is the Seat of Beauty, and every part of the Body is to contribute to the Honour and the comelineſs of it. Much more might be ſpoken on this Subject, and many Authorities produced to prove the Truths that are alleadged, but I am afraid I have already been too tedious, and puniſhed your Expectation of my Letter with the length of it, which for all the Innocence of the Subject, would be a Sin in Her who is

Madam,

Your moſt humble
and moſt devoted Servant.

A Letter of Complement from one Gentlewoman to another.

Madam,

I Am not ſo unfortunate as I thought I was, ſince I find that I do ſtill hold a place in your Memory; yet the grief which I have, not to deſerve this Honour, hath put me in ſuch a doubt, that I know not whether I ſhall rejoyce, or complain; your reſpect and love unto me are the fruits of your good Nature, and of your Nobleneſs, and the Acceſs of the new Dignities lately conferred upon you, are the Fruits of your Merits. Fortune was inforced to do you this Honour, or to proclaim Her ſelf an open Enemy to your Vertues. I muſt beſeech you to excuſe the boldneſs which I uſed

in

in my laſt Letter; the Friendſhip, and Service which I did bear unto you, did inforce me to demand the Reaſon of your ſilence, although I was almoſt confident you could alleadge a ſufficient Excuſe to authorize it; but how lawfull ſoever it were, I was reſolved never to leave off Complaining, untill you had vouchſafed ſome kind Anſwer, and the Aſſurance of the Continuance of your Affection to Her who is

Madam,

The moſt humble and
the moſt faithfull of all that honour you,

E. D.

The Anſwer to it.

Madam,

I Find ſo large a Subject of eminent worth, that inſtead of giving you thanks, I perceive you have given me Cauſe to Complain, for having by the exceſs of your favours inforced me to an unwilling Ingratitude, I am ſo far from requiting theſe obligations of your Affection, that I am not able to expreſs them, ſo that ſhe muſt ſtudy new performances, and a Rhetorick of more than words to diſoblige her ſelf who is

Madam,

Yours moſt eternally devoted,

S. R.

A Grandmother to her Grandchild.

Dear Grandchild,

THoſe tender affections I have for you, do as my conſtitution, grow weaker and more feeble,

ſeeble, wax ſtronger and ſtronger in my deſires and Endeavours after your Wellfare. While I had you in my ſight and Company, my care was the leſs in that I concerned you with my own ſelf, and as an individual and unſeparable Companion in the affairs of life; in a vertuous uſe whereof and for your Example and practiſe, I hope I may and can with comfort declare I have demeaned my ſelf towards the World. It is now your Honour, and ſhould be your greateſt diligence in this your abſence, to improve the good you have learned here, letting the world thereby to ſee, that as you have had liberall Education and are deſcended of a vertuous Family, ſo your perſonall worth can return as much Credit thereunto as you have received from it, when it ſhall be perceived by your good and generous deportment among ſtrangers, that your naturall inclinations and endowments have ſubſerved as incitements to more comple at and admired perfections in the induſtrious fruit of your converſe and obſervation of manners. Thus with my heartieſt and moſt Earneſt prayers, &c. I reſt.

Your moſt loving
and affectionate, &c.

The Anſwer to it.

Moſt Honoured Grandmother,

I Have infinite obligations to render you for your continuall Love and kindneſs towards me, which I muſt not preſume to ſum up in the common Epiſtolary Preface, my moſt humble Duty preſented. Your care, reſpect and favour hath been every way ſo ſingular and Extraordinary, that I cannot without ſhame think of being beholden to ſuch common forms to expreſs my acknow-

acknowledgements which labour with a more Rhetoricall Gratitude. Your letter I have placed in my boſome, as the neareſt place of conference with my thoughts which I hope rejoycing your preſence will range themſelves in that order which they were wont to keep while under your Government, and I often pleaſe them with a diverſion that I am giving you their Account. And I can with delight affirm, that there is not a reflection on my whole life which repreſents its ſelf with half the felicity and advantage as the remembrance of your grave and matronall Inſtructions and Advice. The only envy that leſſens the Content of it to me is, that I am capable only of perceiving how impoſſible it is for me to reach your great Example, but I owe ſo much to your mediate production of me, that I can take pleaſure in a fruitleſs toil of aſpiring to it, which gives me the Confidence to aſſure you, that my endeavour ſhall teſtifie my Zeal to, if it cannot merit the attainment of thoſe qualities, which may intitle me to your Vertues, and to the Honour of that Intereſt I have in you and my Family, and ever to ſubſcribe my ſelf

Your moſt dutifull, &c.

To a Cozen adviſing about Faſhions.

Dear Cozen,

I Thank you for your Papers and trouble of that ſpruce Inventory you ſent me, and I deſired more out of curioſity than intention of conformity, for indeed the Vanity was enough to ſatiate an ordinary appetite, and beſides mine is a vicious one in reſpect to ſuch kickſhawes, I fault in moſt of theſe modes, not their levity but their brevity alſo, eſpecially ſuch as are far fetcht for a

ſort-

fortnights wearing and leaves not a good Huſwife a relique worth the keeping. Methinks they are too near an Emblem of that vice men upbraid our ſex with, and ſuit that dreſs wherein the Philoſophers have accounted her appearance by a moſt gaudy and antick diverſity; whereas they have repreſented Vertue in a modeſt and plain attire, I have learnt in a greater matter, *that the Faſhion of the world paſſeth away*, and therefore I cannot think it but a piece of great imprudence to ſpend ſo much induſtry upon a more frail and periſhing object: Yet am I not againſt ſuch naturall or native decencies, which may difference perſons, and bring not an unprofitable Expence upon their finery, no more than I diſcommend a ſumptuous feaſt, when I cenſure a ridiculous one, for I know not what ſecret power of blandiſhment there is in an handſome ornament even to court Beauty it ſelf, and therefore it muſt be more advantagious to thoſe whoſe ſmall imperfections it conceals: but of all incongruities, Deformity and the Faſhion I take to be the ug leſt, you know how indifferently I am concerned in either of theſe three caſes, and therefore will eaſily pardon this Humour to

Your moſt humble Servant.

To a Dear Friend Gratulating her Marriage.

I Have received the joyful news of your wedding, the more pleaſing to me for that it is accompanied with a commend ation and Praiſe of your Choice, ſuch as your perfections might promiſe and my wiſhes deſign for you. But the joy I give you is the leaſt part mine own, when I conſider I have loſt a friend and how unſociable and uncorreſpondent Virginity and wedlock uſe to be, and with

with what an awfull and imperious gravity the dignity of a Wife usurps upon the condition of an alone Maiden. I am apt to hope better of your Vertue and our fair acquaintance, and that you will vouchsafe me as much continuance of it as your greater and happier obligation to your Husband (to whom I beseech you commend my most humble service) will at any time permit you. At present be pleased to admit of my virgin prayers for your conjugal felicity.

I am

Your most humble devoted Servant.

The End of the Letters, and of this Second Part of Youths Behaviour.

An

An Alphabeticall Table of the most remarkeable things that are contained in this Book.

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The greatneſs of this ſin is declared, by the greatneſs of its puniſhment, for we read, *Prov.* 30. 17. the Ravens of the Valley ſhall pick out the eyes of the diſobedient Children, and the young Eagles ſhall eat them.

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There have been ſome perſons of a prodigious Memory, as *Julius Cæſar*, who could call every Souldier in his Army by his own Name: And *Seneca*, who at the firſt ſpeaking of them, could repeat two hundred difficult words, which he never before had heard of. A reverend Divine maketh mention of one Mrs. *Mary Whitnell*, in the County of *Kent*, who moſt exactly had by heart all the

Epiſtle

Epiſtle to the *Romans*, and many of the Chapters in the four Evangeliſts; but theſe are rather Miracles, than Examples. Thoſe who have but weak Memories, may find means to help themſelves: Sr *F. B.* in his Book of *Naturall Hiſtory*, hath left it recorded, that the Brains of Deer, of Conies, and of Hens, being waſhed in Wine, do much ſtrengthen the Memory.

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It is obſervable that the Phyſicians do ſome of them allow five, others ſeven hours for Sleep; but young Women who are of a flegmatick Conſtitution, and have Bodies more ſubject unto Crudities, may ſleep longer. The beſt poſture when we compoſe our ſelves to ſleep, is firſt to lye down on the right ſide, and afterwards to turn on the left; but to lye on the back is naught, and young Gentlewomen are to take care to avoid it, for it is alwayes dangerous, often hurtfull, and ſometimes ſinfull.

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FINIS.

A Catalogue of ſome choice Books Printed for William Lee, *and are to be ſold at his Shop, at the* Turks *Head in* Fleetſtreet.

A Syſteme, or Body of Divinity, in ten Books, wherein the Fundamentall Grounds of Religion are opened, Hereſies and Errors confuted, the Orthodox Truth maintained: a work ſeaſonable for theſe times, wherein ſo many Articles of our Faith are queſtioned, and many groſs Errors of late publiſhed, to the ſcandall of all good Chriſtians; the Second Impreſſion, with about a hundred Sheets inſerted throughout the body of the Book, beſides the Additions at the latter end with the Authors Epiſtle, never to adde any more hereafter. 1662. Price 18ˢ.

Annotations upon all the New Teſtament, both in *Fol.*

The Saints Encouragement in evil Times, 12°. All three by *Edward Leigh* Eſq; and Maſter of Arts in *Magdalen* Hall in *Oxford.*

Certamen Religioſum, or a Conference between the late King of *England*, and the late Lord Marqueſs of *Worceſter*, concerning Religion, 4°. 1652

Hereſiography, or a deſcription of all the Hereſies and Sectaries of theſe latter Times, with many Braſs Pictures of the Sectaries, the ſixth Edition, by *E. Pagit*, much enlarged, 8ᵛᵒ. large. 1663.

Hiſtory.

Plutarchs Lives in Engliſh, with a new Addition of twenty Lives, written by a famous French Author, never before publiſhed in Engliſh, with the ſeverall dates of the years of the World, and the years before and after Chriſt when they lived, in large *Fol.* 1657.

Gods Revenge againſt Murther, in thirty Tragicall Hiſtories, by *John Reynolds*, the fourth Edition, whereunto is added the lively Portraitures of the ſeverall Perſons, and Reſemblances of other Paſſages mentioned therein, engraven in Copper Plates. 1663.

Silva Silvarum, or a Naturall Hiſtory, in ten Centuries, whereunto is added the Hiſtory of Life and Death, or the Prolongation of Life; and now is added his Treatiſe of Minerals,

by

by the Right Honourable *Francis Bacon*, Baron of *Verulam*, in *Fol.* 1664.

Resuscitatio, or bringing into publick light, severall pieces of the Works hitherto sleeping, of the Right Honourable *Francis* Lord *Bacon*, Baron of *Verulam*, together with his Lordships Life, not before published.

The second Edition with some Additions, by *William Rawley* Dr in Divinity, his Lordships first and last Chaplain, and now Chaplain in Ordinary to his Majesty, in *Fol.* 1662.

A Chronicle of the late intestine War in the three Kingdomes of *England*, *Scotland*, and *Ireland*, from the year of our Lord 1637, to the year 1663, in 8°. large, in four parts, the first beginning at page the first, the second part at 411, the third part at 625, the fourth part at 758, together with the Pictures or Sculptures, of most of the chief engaged Persons in the said Wars. 1663.

Royall and Loyall Bloud, being a Catalogue of all the Persons of great Note, that were arraigned and executed in the Cause of King *Charls* the First, with their severall dying Specches, mentioned in the Chronicle above; whereunto is added all the great Commanders, that were slain on the Kings Party, in that unhappy late War.

The Interpretation of Dreams, by *Artimedorus*, the sixth Edition newly corrected by the French and Latin Copies, and enlarged with some new Additions of memorable things of great note. 1663.

Latham's Faulconry, with many new Additions. 1651.

Hugo Grotius, of the right of War and Peace, in three Books, translated into English by *Clement Barksdale*.

Youths Behaviour, or decency in Conversation amongst Men, composed in French by grave Persons, and translated into English by *Francis Hawkins*, now much enlarged with three Tables, and many other new Additions. 1663.

The Abridgement of *Reynolds* of Murther, the true Copy, to prevent the sale of a false.

Law Books.

The Reports of Sr *Edward Coke* in English, with his Declarations at the end.

The

The Year-Book of *Edward* the fourth, alſo long *Quinto* of *Edward* the fourth, both *Folio.*

The Regiſter of Writs in *Folio.*

Bracton *de legibus & conſuetudinibus* Angliæ.

Lord *Bacons* Elements of the Laws of *England*, 4to.

Trotmans Abridgement of Lord *Cokes* Reports, to which is added an exact Alphabetical Table.

Wilkinſons Office of a Sheriff.

The whole Office of a Juſtice of Peace, by *William Shepheard* Eſq; and much corrected and amended by a Clark of the Aſſize.